SIXE SERMONS, ON I Cor. II. II.

Preached at *Cambridge*,

BY

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Perfected by the Author in his life time.

COLOS. 3. 11.

But Christ is all, and in all.

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A methodicall Analyſis of the chiefe heads treated on in theſe Sermons, upon the 1 CORINTH. 2. 2.

1. Contert.
   - 1 Occaſion of the Epiſtle, miniſtred by.
     - 1. Information of thoſe of the houſe of *Cloe*.
     - 2 Inquiry of thoſe of the Church of *Corinth*
   - 2. Argument of the Epiſtle,
     - 1. Complaint of corruptions, to Chap. 7.
     - 2. Reſolution of queſtions.

Complaint of corruptions.
- 1. Perſons guiltie.
  - 1. Magiſtrates.
  - 2. Preachers.
  - 3. Whole Presbyterie.
- 2. Severall maladies.
  - 1. Permitted.
    - 1. Schiſme,
      - 1. Broken out with arrogancy.
      - 2. Not bound up with charity.
    - 2. Inceſt,
      - 1. Committed by vilanie.
      - 2. Not controlled by authority.
    - 3. Law ſuits,
      - 1. Proſecuted at heathen Courts.
      - 2. Not taken up by Chriſtian care.
- 3. Cure, 1. Of Schiſme, from 10. verſ. of 1. Chap, to 5.
  - 1. Intimated.
    - 1. Premiſes his Letter ſent by *Timothie*, 4. 17.
    - 2. Promiſes to come himſelfe, 19.
  - 2. Expreſſed.
    - 1. Summe of the Letter, an exhortation to unitie.
      - 1. Propoſition ſuppoſed, 10.
      - 2. Aſſumption whetted with interrogations, v. 13
      - 3. Concluſion.
        - 1. Propoſed.
          - 1. Sweet intreatie.
          - 2. Sound authoritie.
          - verſ. 10.
        - 2. Iterated, 14. verſ. of 4. Chapter.
      - 2. An objection.
        - 1. Inſinuated, verſ. 12.
        - 2. Removed, where.

- 1. Causes of their disorder.
  - 1. Bewitching tongues of teachers.
  - 2. Itching eares of hearers.
- 2. Cure: where is expressed,
  - 1. Duty of people: they must not esteeme too highly of their Ministers: for,
    - 1. They are but the Lords Servants.
    - 2. The *Corinthians* servants in the Lord.
  - 2. Duty of Ministers in *Pauls* example: in which
    - 1. Efficient
      - 1. God, peremptorily commanding.
      - 2. *Paul*, voluntarily obeying.
    - 2. End.
      - 1. God intends his glory, Chap. 1.
      - 2. *Paul* attends the Peoples good, Chap. 2.
    - 1. God commands *Paul* so to doe, v. 17. of 1. Chap. to the end.
    - 2. *Paul* determines to do so.
    - 3. He did so.

2. Text, with the context containes,
   - 1. A generall precept,
     - 1. What they must preach, in the Text.
       - 1. For matter, *Christ Iesus* only.
       - 2. For manner, with all humilitie.
     - 2. Why they must preach, in the text and context.
       - 1. God commands it.
       - 2. It is the Ministers duty, from the ends he seekes.
         - 1. Gods glory, not his owne applause.
         - 2. The peoples salvation, not his approbation.
     - 3. How they must preach.
       - 1. Not in humane wisdome.
       - 2. Plainly and humbly.
   - 2. An illustrious example of *Paul*.
3. Text alone: where,
   - 1. The Ministers duty, which is more naturall to the scope.
     - 1. Expressed in *Pauls* example.
     - 2. Enforced: as it containes
       - 1. A precept concerning the argument of preaching.
       - 2. An argument to provoke us to that precept.

3. *PAUL*

1. *Paul* did thus, therefore none exempted.
2. He did this, not out of rashnesse, but deliberated what to do.
3. He determined not so much as to know.
4. Not any thing.
5. No not amongst the *Corinthians*, save *Christ* crucified.

Observe, *That if Paul upon these termes would not, then no Minister upon any termes must preach any thing, but Iesus Christ and him crucified.*

2. The duty of every man, which is more generall in the order of nature.

Doct. *That the knowledge of Iesus Christ crucified, is sufficient to Salvation.*

1 Explication, two things to be considered.
- 1. Appretiation
  - 1. Gift.
  - 2. Conveyance
- 2. Appropriation,

1. Gift, *Christ* is a sufficient Saviour.
- 1. What is meant by salvation: where is considered,
  - 1. The utmost end and chief happinesse of man.
  - 2. His present state by nature.
- 2. How Christ hath sufficiently wrought salvation for us.
  - 1. Explained,
    - 1. He hath redeemed us from all misery.
      - 1. Of sin.
        - 1. Original impuritie.
        - 2. Actual impiety.
      - 2. Of punishment.
    - 2. He hath filled us with all good things.
      - 1. Holines.
      - 2. Happines
  - 2. Proved,
    - 1. By 3. things in the text.
      - 1. He is Christ.
      - 2. He was crucified for us
      - 3. He is Iesus.
    - 2. Scripture.

2. Conveyance: Faith is sufficient to make him our Saviour.
- 1. Explication.
  - 1. What faith is.
  - 2. How it comes to be sufficient.
- 2. Prooved.

1. Faith in Christ is the summe of Divinity.
- 1. Doctrine of Divinity, Christ being,
  - 1. The foundation of faith.
  - 2. The fountaine of obedience.
- 2. The rule of Divinity, considered in a double difference.
  - 1. Before Christ.
    - 1. Before the Law.
    - 2. Vnder the Law.
  - 2. After Christ.

1. Before the Law, this was the Religion of,
- 1. *Adam.*
- 2. *Abraham.*

2. Vnder

2. Vnder the Law, they were lead to Christ by,
   1. Their Sacraments. { 1. Ordinary. 2. Extraordinary.
   2. Ceremonies.
      1. Sacrifices. { 1. Propitiatory. 2. Gratulatorie.
      2. Holy persons.
      3. Holy places.
3. In the times of the Gospell.

2. Christ is the scope of all the Scripture in Generall.
   1. As the immutable substance of the Rule is considered.
   2. As it may bee accommodated to the mutable circumstances of the rule, according to the difference of time.

He is the summe, { 1. Of the old Testament in { 1. Propheticall, 2. Historicall Scriptures. 2. New Testament.

Application.
1. Confutation of Popish errours, out of the 3. particulars severally.
   1. If Christ be a sufficient Saviour, then
      1. Saints are no Saviours.
      2. Sinners cannot be their own Saviours.
   2. If Christ be the summ of the Scriptures, then
      1. The Scriptures are perfect.
      2. They are perspicuous.
   3. If Christ be the sum of divinity, then we may know.
      1. What is the true Religion.
      2. How to unmask Antichrists counterfeit religion.
2. Exhortation out of all joyntly.
   1. For Ministers, what is the rule of preaching.
   2. For all, what must be the scope and aime of all our studies.

1. Confutation.
1 Saints are not Saviours, therefore not to be invocated: where is discovered,
   1. Generall Idolatry of the Synogogue of *Rome*.
   2. More especially, the worship of Saints, in which,
      1. They have made the way crooked.
      2. They have made it wide.
      3. They have made the gate wider.
      4. They have made many gates.
   3. More particularly, in the worship of the Virgin *Mary*, convinced both
      1. By Scriptures. { 1. Iohn 2. 4. 1 Iohn 2.2. Revel. 19. 20. 1 Tim. 2. 5.
      2. By Reason. { Ephes. 3. 12.

1 Corinth. 2. 2.

For I determined to know nothing among you, but Christ Jesus, and him Crucified.

THis verse, as you see, is linked to the former, not intire of it selfe, and independent, as appeares by the first particle, being a causall conjunction, *For I determined:* and it takes us by the hand, and leades us to the next verse, of which it is a reason: for,

1. There was registred S. *Pauls* action, *I cannot, &c.* and here we have the cause rendred, which is, *Pauli agens consilio*, his determination, *I did not, for I determined.* And yet we cannot stay there, for we find *and* another particle, as it were another stayer, to lead us yet higher. And therefore, I pray give me leave to draw the whole pedegree of my Text by the line of method, that so I may lead your understand-

ing into the meaning of the words, with a convenient construction, and lead my observations out of the meaning of the words, without any violent consequution. Wherein if my discourse be tedious, I will make no apologie, but this, necessity forced me to seeke further then my Text, and when I was entred, delight perswaded me to seeke farther then I needed: yet I resolved when I had done, not to trouble you with any thing in this kinde, but then it was too late, I was compelled by another necessity. Wherefore I must intreat you to accept it as it is. The Apostle *Paul*, like a faithfull labourer in the Lords Vineyard, had planted a Church at *Corinth*, and watered it with a whole yeares Preaching, as it were, showring downe the sweet dewes of Heaven upon it. After his departure, though he had both his hands full of other imployments, yet, being jealous of the successe of his labour, both his eyes were watchfull, if he might by any meanes further the worke he had begun: being thus desirous, there could not want occasion: For behold ere long, both his eares are filled with newes from *Corinth*; *Those of the house of Chloe*, on the one side, welwillers to the welfare of the Church, have recourse to him, to informe him of some corruptions wherewith the Church was troubled: for the envious man had sowne Tares among the good Seed, while the good man was asleepe. Those of the Church of *Corinth*, on the

the other ſide, make repair to him to be informed in ſome queſtions, wherw^th their conſcience was troubled: for the gracious Lord had bleſſed the labour of his good ſervant in planting and watering, with a bleſſed increaſe. And thus you ſee a double occaſion of writing, which makes a double argument of this golden Epiſtle. Concerning corruptions, to the ſeventh Chapter, where he fixes a tranſition περὶ δὲ ὧν ἐγράψατε μοί, as it were a marke of his paſſage to the ſecond; which beginning there, holds on to the end of the Epiſtle concerning queſtions: *Sed tranſeat iſta.* The corruptions were either ſuch as were generally committed by all, not only permitted, as Shiſme, in the 4. Chapter, or permitted only by all, not generally committed, as unnaturall inceſt, Chapter 5. unchriſtian quarrels, Chapter 6. Ye ſee then the deformities of *Corinth*, overſpreading the whole face, and overgrowing the whole body of the Church. All the Governours were guiltie: The Preachers with their affected eloquence and ambitious affectation had rent the people in ſunder, from unity to mutiny, from faith to faction. The whole Presbyterie was tardie in their dutie, inceſt, horrible inceſt was among them, the ſhame of the Church, the ſcorn of the Gentiles, the ſcandall of the Chriſtians, inceſt, horrible inceſt was among them, jetting in their ſtreets, and yet they ſee it not, or wink at it, crying to Heaven and was heard; and yet

their sword sleeps in his scabbard and cannot be awaked. See yet further, they are but a little handfull, hemmed in with enemies round about, who watch them with a thousand eyes, and yet they cannot leave wrangling among themselves, they must needs hale one another to the judgement seates, and there in a goodly Theater set themselvs, Themselvs? nay, the Gospel, the precious word of God, the joy, glory, and jewell of a Christian, for which, a mans life were not deare, if he bought it so: I say, they set the Gospell to sale, to the derision of the Heathen. These then were the maladies of *Corinth*, *Schisme* broken out with *arrogancie*, and not bound up with *humility*: *Incest* committed by *villany*, and not controlled by *authority*: *lawsuites* prosecuted at Heathen courts, and not taken up with Christian care: and *Paul* like a skilfull Physitian, applies Doses to these diseases. Incest must be cured by cutting; Christian caution, may prevent unchristian contention: but Schisme is a longer task; that swelling humour of pride and vaine-glory, must be abased and abated with the spare diet of a single mind, a simple meaning, and a syncere manner in the Preaching of the Word, that so the glory of God may be advanced, and all the pride of man trampled in the dust.

The argument of Schisme is continued from the 10. of the 1. to the end of the 4. Chapter, where a double course, used in the cure thereof, is intimated.

1 That

1. That which he *premiſes*. 2. That which he *promiſes*. He premiſes this Letter ſent by the hand of *Timothy*, that he might further the buſineſſe: and promiſes, that if this will not doe, himſelfe will ſhortly come and take further order.

The ſumme of the Letter is an exhortation to unitie from one argument eſpecially, and is couched and concluded in this Enthymeme, *You are all one in Chriſt Ieſus who is one, you agree with one mind, and one mouth:* the Propoſition being ſuppoſed as very reaſonable, and therfore ſuppreſſed as not very neceſſary. The concluſion is propoſed in the tenth of the firſt, where becauſe it ſtands (as it were) in the forefront without the premiſes, it is guarded on the one ſide with a ſweet entreatie, *I beſeech you brethren*: on the other ſide with a ſound authority, *By the name of the Lord Ieſus Chriſt*, being (as it were) edged with the one, the ſweet entreatie; and backed with the other, the ſound authority, that it might the better peirce into the very towet of their affections; and force them with a ſure charme to all ſyncere obedience, and this concluſion iterated in the 14. of the 4. cloſes up the whole argument.

The Aſſumption follows in the 13. of the 1. whetted, as it were, and pointed, with nimble interrogations, which all ſpeake as Spaniards in the language of Pike, with invincible power, and unavoidable neceſſity, that *Chriſt*

is the onely one, and undivided Saviour.

But here the *Corinthians* barre up the way with an objection, which is insinuated in the 12. verse, and is but insinuated in the whole progresse: yet so, that you may easily perceive that all *Pauls* paines in the foure first Chapters, is spent in the remoovall of this rub, the anticipation of this objection: Now this it is.

Though there be but one *Christ*, one Master, yet there be many of *Christs* Ministers, and they have different gifts; one likes *Pauls* simple perspicuitie; others, *Apollos* ample plentie; a third, *Cephas* solid potency; and therefore, why may not I apply my self to *Paul*, I, to *Apollo*, I, to *Cephas*?

This their discourse (if you marke it) is a discovery of all the causes of their disorder. They are two: the *bewitching tongues* of the teachers, and, the *itching eares* of the people: the teachers arrogance, the peoples ignorance. The teachers, faithlesse teachers, wooe for themselves, instead of their Lord: the people, foolish people, fall in love with the man, instead of the master, the servant, instead of the soveraigne: And therefore *Paul* instructs them both: the teachers, what they should do, from the 14. of the 1. to the 5. of the 3. where imbracing an occasion, he sweetly passes to the people, what they should doe: the people must not account too highly of their Ministers, for two reasons.

1 They

1. They are but the *Lords ſervants*. They may well take up the embleme of a watering-Pot dropping, with this word, *Nil mihi præterea, præterea mihi nil. For Paul may plant, and Apollo may water, but it is the Lord that gives the increaſe.* And therefore they muſt not ſet up the labourer againſt the Lord.

Nay ſecondly, the Miniſters, they are the *Corinthians* ſervants in the Lord, *For all things are yours, whether Paul, or Apollo, or Cephas, or the world or life, or death, or things preſent, or things to come, all are yours, and ye are Chriſts, and Chriſt is Gods.* And therefore, you muſt not make them lords of your faith: and therefore, *Let no man glory in men.*

Now for the Miniſters duty. It is not to ſeeke themſelves, but the glory of God, and the good of the people; and therefore, not to preach themſelves in quaint words, and curious eloquence, but to preach both for *matter*, *Chriſt Ieſus*; and for *manner*, *with all plainneſſe*, and without all affectation, nothing but *Chriſt Ieſus* with all humility, and without all oſtentation, nothing but *Chriſt Ieſus crucified*. *Chriſt Ieſus*, muſt be the argument of their preaching, for in him God will be glorified: *Chriſt Ieſus* muſt be the ornament of their preaching, that *he that glorieth may glory in the Lord.* This is the Summe of that which is laid downe at length in *Pauls* example: his ſtory reports both the fact that he did ſo, and the cauſes, both efficients,

ficients, and ends: efficients, *God* peremptorily commanding, *Paul* voluntarily obeying, *God* as a royall Soveraigne, *Paul* as a loyall subject, *God imperio*, *Paul obsequio*; both which have their ends the same, to wit, the glory of the eternall God, and the eternall good of the *Corinthians*: yet with this different distinction, *God* independently, *Paul* in dependency; *God* as supreme head prescribing, *Paul* as subordinate, subscribing to his holy pleasure: and with this disposition *God* intending his glory, is specially treated of in the first Chapter, *Paul* attending the peoples good, specially propounded in this Chapter. This is the *series rei*, but the *series historiæ* consists in three steps.

1. *God* commanded *Paul*, and all, so to do, from the 17. verse of the 1. to the end.

2. *Paul* determined so to doe, in the verse of my Text.

3. He did so, in the first verse, for thus they lie in order: and therefore you must observe two things for the method.

1. That the first verse of this Chapter holds hands with the 17. of the 1. and all which is inserted, is but a commoration in the storie, illustrating the command of God from the cause of his counsell, and the contrary conceit of the worldlings.

2. That the order of the two latter parts in his determination and action inverted, this being placed after the 1. verse, which in the accurate

curate method, ſhould have had the precedencie.

To contract all that hath beene ſaid: two things may be obſerved here, a *Precept*, and an *Example*. The Precept is a deſcription of a Miniſter of the Goſpell, to be ſuch an one, as now being ſent of God, is to preach the glad tydings of *Chriſt Ieſus* come into the World, for the redemption of mankinde, for the glory of God, and the ſalvation of his people: This deſcription containes the chiefe cauſes, as is ſhewed. The example is *Paul*, in whom, as in a glaſſe, all this is repreſented, for three Reaſons.

1. For *Pauls own ſake*, to vindicate his integritie with the *Corinthians*, inveigled with their Rabbinicall Doctors, and thence offended with *Pauls* ſimplicitie, began to call in queſtion: as you may ſee.

2. For the *Doctors ſake*, that if they would not learne their duty from God, they might learne it from him, ſo lofty a patterne, of ſo lowly a pietie: as you may ſee.

3. For the *Corinthians ſake*, to provoke them to a filiall imitation, by the patriall example of his humilitie.

To draw now to a concluſion. You ſee the *context* is a Commentary upon the *Text*: and the *Text* is a Compendium of the *context*; for the Text is a recapitulation of all the ſeveralls above mentioned, the very quinteſſence of all

the ſimples afore unfolded: and the Context is a light diſcovering what is contained in the Text, both for words and meaning, and what may be collected out of the Text, for inſtruction. The words may now be eaſily interpreted: ἐκρινα may be rendred either, with *Calvin*, *in precio habui*, or with *Beza*, *decrevi*; for it ſignifies *Paul* acting, *conſilio rei* in all actions: and the word of judgement ἄξιον comprehends both, εἰδέναι muſt be rendred by a Metonymy of the Cauſe for the Effect, by the word Preaching, or ſome ſuch like, for you ſee it notes *Pauls* miniſteriall function, and it is ſpoken κατ' ὑπερβολὴν, not ſo much as know, even as εἰ μή ſeeme to be not any thing, that is not in compariſon or in competition. εἰ μὴ Ἰησοῦν Χριστὸν is a Synechdoche, for all that was to be taught concerning *Chriſt Ieſus*, namely, faith in him, and ſalvation by him; even as the laſt words καὶ τοῦτον ἐσταυρωμένον, comprehend all his ſufferings in generall, of which, this is a ſpecies κατ' ἐξοχὴν. The meaning then is, as if *Paul* had ſaid, *I thought nothing worthy to be knowne, and therefore determined to make ſhew of no other knowledg among you, but of the counſell of God, for your ſalvation, by a true faith in Chriſt Ieſus, who therefore was crucified for you.*

This being the meaning, you ſee what this verſe containes in it, namely, a generall precept, and a ſpeciall example, a generall precept in a ſpeciall example. *The generall precept* is, that

that every Miniſter muſt preach, for matter, *Chriſt Ieſus* only, for manner, with all humility *Chriſt Ieſus* crucified: this is in the Text, and the context, as a Commentary, ſhews why this muſt be done, from the efficients.

1. God he commands.

2. The Miniſter, it is his duty to obey. And from the ends.

1. He muſt ſeeke Gods glory, not his owne applauſe.

2. He muſt ſeeke the peoples ſalvation, not his owne approbation.

And ſecondly, it ſhewes what is here forbidden, all humane wiſdome and humane eloquence, which tend any way to ſelfe ſeeking, and, therefore all theſe doctrines are plainly contained in this precept, beſide what may be collected: as.

1. *That the only way to ſeeke Gods glory and the ſalvation of the people, is by teaching Chriſt Ieſus, and him Crucified, and him only:* and therefore,

2. That we can hardly preach in humane eloquence and wiſdome, but we ſhall be in danger of bewraying our owne vainglory, and betraying the Lords honour, and the ſoules of his people.

3. The preaching in humility, is the beſt way to prevent Schiſmes in charity.

Now all theſe are made more illuſtrious in a moſt illuſtrious example, to which every word in the Text payes tribute, that it may be excellent.

1. *Paul* did not seek the wisdome of words, to seeke his owne worship; and therefore no mans greatnesse, or learning, no exemption can priviledge, no priviledge can exempt any man from this necessary humilitie: for if any, then might *Paul* have pretended this, who was brought up at *Gamaliels* feet, and accomplished with all humane institution, who was rapt into the third heavens, and acquainted with all divine revelations: and that you may not think, that ignorance in letters, was the mother of this devotion to *Christ*, he was at *Lystry* taken for a god, even for *Mercurie*, the god of eloquence: yet *Paul* did it not: yea.

2. He shaked off all tickling inticements; and shunned all inducements, for he determined not to doe it: yea.

3. He determined not so much as to know any thing beside *Christ*, as if he should say, *dele de hinc ex animo*, ἵνα μορφωθῇ ἐν ἡμῖν χριστὸς, and surely, if we make an anatomie of the whole body of *Pauls* Epistles, you shall find, *Christ Iesus Crucified*, written in the heart of them, in golden characters, as truly, as they falsly report that they were seene in the heart of *Ignatius*.

4. Marke the word, not any thing, not a iot, not a tittle of any thing, but *Christ Iesus Crucified*: and yet we have not done, for behold yet a further wonder.

5. He would not know any thing, no not among the *Corinthians*; if any where, then surely he;

he might have ſhewed learning and eloquence at *Corinth*, a City of *Greece*, a famous City, a learned City, where they could underſtand, and did expect it, and, as it ſeems, and as I ſhewed before, were offended with his homlineſſe: yet all this could not draw *Paul* from his charge, no more then they could draw the Sun from his Charriot. Me thinkes, I ſee the *Corinthians* amazed at the hearing of the firſt verſe, to ſee that *Paul* ſo lightly eſteemed, that which they ſo highly admired, and aſſaulting him in this manner.

It was once ſaid, much learning, ô *Paul*, hath made thee mad; but now much love hath made thee mad. When we heare of a meſſenger from *God*, we look'd to have ſeen one cloathed, clouded with the Moon, crowned with a Crown of Stars, and lookt thou ſhouldeſt have ſpoken in the language of heaven, with the tongue of Angels: but ſee what it is, a ſilly ſimple man, in a ſilly ſimple manner, ſomething like *Archimedes*, naked, and yet as earneſt in crying εὕρηκα, εὕρηκα, as though it were ſome great matter, and yet upon tryall we find nothing, but Croſſe, and fooliſhneſſe, the fooliſhneſſe of Preaching, and the word of the Croſſe; in a word, nothing but *Chriſt Ieſus Crucified*: is this the majeſtie of Gods word? is this the eloquence of Gods Ambaſſador? or rather may not we ſay, as he ſaid once, much learning hath made thee mad; may not we ſay, much love hath made thee mad?

But

But here doth *Paul* answer. I am not mad, ô Noble *Corinthians*, but if you will needs accuse me of my duty neglected to my Lord, I charge you tell him (what shall you tell him?) I charge you tell him, that I am sicke of love. Neither can I see what you can blame in my preaching, you cannot call it rashnesse, for I determined; you cannot call it rudenesse, for I might have done otherwise, if I had not otherwise determined; or say it were both rude and rash, yet you may stay the censure, for,

--Si crimen erat, crimen amoris erat.

For it was among you, it was for your good: and if all this will not satisfie you, yet because it was *Christ Iesus* I preached, I am well satisfied for the losse of estimation, and the leaving of eloquence, for I count all things losse, for the excellent knowledge sake of *Christ Iesus* my Lord: for whom I have suffered the losse of all things, and doe count them but dung that I may winn *Christ*: O noble Apostle! noble *Paul!* would God not only all we here present, but all the Lords servants were like thee in all things, like in this especially, to count nothing worthy to be knowne, but *Christ Iesus and him Crucified.*

And thus much for the entrance into this Text, which I therefore made choise of, to dedicate my first entrance into the Lords service, because it is the summe of all Religion, the

the ſumme of all, the deſire of *Paul* here, and of all Chriſtians, and the ſumme of my deſire: for I count all things loſſe, for the excellent knowledge ſake of *Chriſt Ieſus* my Lord, for whom I could ſuffer the loſſe of all things, and do count them but dung, that I may win *Chriſt*; *For I determined* (and therefore wonder not at my choiſe) *to know nothing among you, but Chriſt Ieſus and him crucified.* And thus much for this time.

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For I determined to know nothing among you, but Christ Jesus, and him Crucified.

MArlorat upon this place, obserues two things out of *Calvin*, and those both of speciall consequence. 1. *Quid docendum: What is the dutie of every Minister.* 2. *Quid discendum: What is the duty of every man.* The duty of every Minister is expresly implyed, in the particular example of *Pauls* determination: the duty of every man is directly deduced by an easie consequence out of the nature of Relation. For if the dutie of the teacher be to teach *Christ*, and nothing but *Christ*, as it appeares in *Paul*, *who determined to know nothing, but Christ Iesus, and him Crucified:* then the duty of the learner can be

be nothing elſe, but to *learne to know Chriſt Ieſus and him crucified.*

The Miniſters duty is more naturall to the ſcope of the Text: the duty of every man is more generall in the order of nature; ſo that they may both challenge and ſtrive for the precedency. Therefore I determined to take an indifferent courſe: The laſt time I handled the former, ſo farre as it made for the clearing of the Text, but deſcended not to any ſpecialties: wherein I pointed only what was the dutie of the Miniſter, generally out of the Context, particularly in the words.

And leaſt any man ſhould object, that *Paul* indeed did thus, but we are not pinned to his ſleeve, we live not by examples, *& nos habemus Spiritum Sanctum*, I ſhewed how his example did conteine, not only a *precept* concerning the argument of preaching, but alſo an argument to provoke us to the obſervation of that precept. For it was,

1. *Paul*, who was brought up at *Gamaliels* feet, *rapt up into the third heaven*, taken for a *god at Lyſtra*, even *Mercurie* the god of Eloquence; if *Paul* then be exemplified for this humble vaine of preaching, who then is exempted?

2. *Paul* did it not out of *rudeneſſe*, or *raſhneſſe*, but he *deliberated* what was beſt to be done, and *determined of this.*

3. He *determined not ſo much as to know*, as if

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he should say, *deleo debinc ex animo omnes*, ἵνα μοχθῶσιν ἐν ἐμοὶ χριστός.

4. Not to know *any thing*, not a π, not a tittle of any thing.

5. Not any thing, no, not among the *Corinthians*, among you, rich, learned *Græcians*, *Corinthians*. All which inferre, or rather inforce this conclusion.

That if Paul upon these termes would not, then no Minister, upon any termes must preach any thing, but Christ Iesus, and him crucified.

And thus much I thought good to premise concerning the first, *Quid docendum*, what is the duty of every Minister, because it seemes to be somthing more specially intended in the verse: now I come to the second.

Quid discendum, *What is the duty of every man*, which I will prosecute, because it is more generally extended in use: or rather I come to the Doctrine which is common to both, and out of which both of them are derived. The Doctrine is this.

That the knowledge of Christ Iesus crucified, is sufficient to salvation.

Which in a word justifies both *Pauls* determination, as a reason, and warrants *Calvins* observation, for the duty both of Preacher and People, as a ground and foundation: therefore seeing the whole frame of this building lies upon it, it will not be amisse to take a speciall view of it.

The

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The riſe of this Doctrine out of theſe words is evident: for if *Paul* who was ſent by God to preach ſalvation to thoſe that believe, determined to preach nothing among them but *Ieſus Chriſt* and him crucified, then either that was ſufficient to that end, or elſe it muſt needs be, that he either *weakly conceived* of the means, and ſo was *unskilfull*; or *wilfully concealed* ſome part of them, and ſo was *unfaithfull* in his office; but it were blaſphemy to ſay ſo; for, as for his fitneſſe he was not inferiour to the greateſt Apoſtles; and as for his fidelitie, *he revealed to them the whole will of God*: and this very place, (ſo eminent it was) propounds him as an exemplary patterne: and therefore I thinke it is firme out of this place, *That the knowledge of Chriſt Ieſus crucified is ſufficient to ſalvation.*

Now that we may the more diſtinctly conceive of this truth, I will endeavour to cleare theſe two things.

1. That *Chriſt Ieſus is a ſufficient Saviour.*

2. That *faith* (for this I underſtand here by knowledge) *is ſufficient to make him our Saviour*: For theſe two things muſt be conſidered in our ſalvation, the *appretiation*, (that I may ſo ſpeak) and the *appropriation*, the *gift*, and the *conveyance*, and both theſe are comprehended in that propoſition: for, *Chriſt* crucified is the price paid, which is made ours by faith, when his ſpirit enlightening our minds to apprehend his mercy, and inclining our wils to

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imbrace it, unites us to our Saviour: and if there be any defect in the sufficiencie, it must needs be, either because *Christ* is not a sufficient Saviour, or, because faith is not sufficient to make him our Saviour: but neither of these can be.

1. For the first, *That Christ is a sufficient Saviour:* I will first point out what Salvation is: and secondly, prove that *Christ* hath wrought it sufficiently.

1. By *Salvation*, I meane the *Summum bonum*, the utmost end, the *chief happinesse* of man, which cannot consist in any thing in the world, save in his *conjunction and conformity with his Creator:* For the Lord made all things for man, and man for himselfe. Indeed he imprinted the *vestigia* of his power, and wisdome, and all his Attributes, in the glorious workemanship of the World; but as for all other creatures, though they contain the arguments of his praise, written in golden Letters, yet they have no eye to read them, though they obey the word of his will, for he did but say, *let it be so, and it was so*, yet it was without a free and voluntarie obedience; therefore it pleased God to create man, who might glorifie him in the *carefull observation of his wisdome*, written in the volume of his workes, and in the chearfull *observance of his will* ingraven in the table of his heart; and for this cause was he made, as he was the *image of God*, in science and sanctitie;

and

and on this condition was he made the Lord of all the creatures, that in their names that could not, he might that could, offer the tribute of praiſe to his Lord and Maker. And this was the reaſon, that man was the laſt of all his workes, as though all proceeded from him, but ended in man, and man only ſtood betweene them and God, receiving all the profit of them with the one hand, and re-delivering all the praiſe of them with the other hand, into the hands of the Lord. This then was the end of man, in the obſervation of his wiſdome, and the obſervance of his will to glorifie God, and this ſhould have beene his honour, and his happineſſe.

Perhaps you doe not well underſtand yet what I meane by Salvation, neither indeed can you well underſtand it, till you have conſidered the *ſtate that man now is in*: and therefore I pray give me leave to touch it briefly.

I ſay then that every man of us, every mothers ſonne is born by nature a veſſell of wrath, a vaſſall of Satan, an enemy to God, and all goodneſſe. If you aske me whence this comes, I anſwer as *Chriſt* in another caſe, *Ab initio non fuit ſic*: for as I told you before, and now tell you againe, Man was created the moſt glorious piece of this goodly frame, a Citizen of Heaven, Inhabitant of Paradiſe, Brother of the Angels, Lord of the Creatures, Sonne of the Almightie, even the glorious image of the

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Lord of glory, the lively picture of the living God, his body being graced with many ornaments, and his ſoule adorned with many graces, ſo that Heaven and Earth might ſeeme to have beene maried in his making.

Now, then man was no ſooner made but he rebelled againſt his maker, he that was right, was fat and kicked againſt his Lord, and we in him: we were *ſonnes of prevarication*, and the † *ſonnes of perdition*, *Ex illo fluere*, from that fountaine ſprings all our miſerie: we have all ſinned againſt the Lord, and therefore this great evill is upon us: hence it is that our *minds are blind*, the Crowes of the valley have picked out our eyes: our *wil's lame* to any thing that is good, our *nature* catcht a fall, like *Mephiboſheth*, in the cradle of her infancie, and we could never outgrow it: hence it is that our *bodies* are ſubject to *deformities*, *infirmities*, *death*, our *ſoules and bodies* to the *wrath of God*, which lies heavie upon us here, proſecuting us with armies of plagues, and will never leave us till it hath brought us (unleſſe his mercy prevent us) to eternall torments, and ſunck us into the bottome of Hell.

υἱοὶ ἀπειθείας
† υἱοὶ ἀπωλείας

No marvaile then, if *Plato* complaine that the ſoule hath broke her wings: if Poets tell us of an iron age: if whole volumes be filled with declamations of the brevitie of mans life, and the miſeries of mankind. No, I marvaile not, if they who had but one eye ſaw theſe things, even

even through the cloudes of obſcuritie: I marvaile rather, that among Chriſtians, who have both their eyes, the *eye of reaſon*, and the *eye of faith*, and beſides, live in the Sunneſhine of the Goſpell, ſo few ſee this, as they did, or at leaſt, the reaſon of this, which they could not.

I marvaile I heare no more cry out with S. *Paul*, *O miſerable man that I am, who ſhall deliver me from this body of death!* for if *Paul* ſo pathetically cryed out, who could ſo triumphantly give thanks; how much more juſtly may we, if we cannot adde that which follows, reiterate the ſame againe, and ſay? *O miſerable man that I am, who ſhall deliver me from this body of death!*

Ye ſee now the miſery of a naturall man, conſiſting in the *conſcience of ſinne*, and the *conſequence of ſinne*, the *fault* and the *guilt*, *malum culpæ*, *malum pœnæ*: this is the miſerie of man, which eſtranges him farre from the ſtate of happines: and out of this ye may gather what ſalvation is. For every Salve ſuppoſes a Sore, and the ſore is ſinne and paine, and therefore the ſalve is that which will free us from this horrible condition: and reſtore, and re-eſtate us into the favour of the Lord, and ſo into our former felicitie. This is that which I meane by Salvation.

And thus am I falne into the ſecond point, *That Chriſt is a ſufficient Saviour*. The Sunne ſhines not ſo cleare in his ſtrength, as this truth I hope ſhall ſhine, though through my weakneſſe

neſſe: for, to let paſſe all that might bee alleadged for it, and to make uſe of thoſe grounds onely, which have beene laid already. Yet it will be more then evident: for as you heard, Salvation is the redeeming us from that miſerable condition, in which by nature we lie plunged moſt deſervedly, and reſtoring us to that happy ſtate which we ſhould have enjoyed, had we continued in our integrity: But *Chriſt Jeſus* hath performed both theſe for us: therefore he is a ſufficient Saviour. The proofe of the Propoſition was provided for before: the Aſſumption I will make good in the parts. For firſt *Chriſt* hath redeemed us from all our miſery, whether ſinne, the roote, or puniſhment, the fruit be conſidered.

1. He hath taken away *all ſinne*, both our originall impuritie, by the originall purity of his manhood, which was therefore ſanctified in his conception, by the worke of the Holy Ghoſt, that it might be exempted from the common condition of corruption; and our actuall impietie, by the actuall obſervance of the whole Law of God. The *Phariſees* could not take him tripping in a word, though they laid many traines to intrap him. The *High Prieſts* could lay nothing to his charge, though they hired falſe witneſſes againſt him. *Pilate* himſelfe was conſtrained, through the innocencie of his cauſe, *ceremonially* to juſtifie him by waſhing his hands, though he were conſtrained

ſtrained through the importunitie of his enemies *judicially* to proceed againſt him, and ſo ſpill blood guiltleſſe. Thus was *Chriſt Ieſus the Lambe without ſpot, the Iſraelite without guile, fairer then the children of men*, that ſo he might take away the pollution of our nature, with which we were wholly defiled. And this was his active obedience, wherein hee did that which we ſhould have done, but could not, exactly fulfilling even the rigorous exaction of all Gods Commandements.

2. The *Puniſhment of ſinne* he tooke away likewiſe by ſuffering and overcomming that which we muſt have ſuffered, but could not overcome, even the full viols of Gods wrath, and the weight of his hand, the heavie weight of his heavie wrath, which was due to us for our offences: for he tooke not on him *our nature* only, but the *infirmities of our nature*: hee that was *rich* became *poore* for our ſakes, that we which were *poore* might be made *rich*: hee that was *cloathed with majeſtie* as with a garment, became *naked*, that we might be decked with the *robes of his righteouſneſſe*: he that was *annointed with the oile of gladneſſe above his fellowes*, *wept*; that all teares might be wiped from our eyes: he whoſe throne was in the Heavens, wandred and *had not whereon to reſt his head*, that he might lead us, who had loſt our ſelves in the Labyrinth of ſinne, to eternall reſt, and fix us like ſtarres in the Firmament.

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Doe you believe in him for these things (as he once said to *Nathaniel*) follow me a little with your attention, and you shall see greater things then these: For he tooke upon him the chastisements of our sinnes, and bare the burden of our iniquities: he was *accused*, that wee might be *acquitted*; he was *condemned*, that wee might be *condoned*; he was *accursed*, that wee might be *acquitted*; he was *hanged* upon the *Crosse* and accounted a sinner, that our sinnes might be crossed out of the booke of accounts, and we might be accounted holy and righteous, and wholly righteous. *Who now shall lay any thing to the charge of Gods elect?* Take a view of all the enemies, they were three, like the three sonnes, all terrible Gyants, terrible to all the sonnes of *Adam*, *Sinne*, *Death*, and *Hell*. *If the Lord had not beene on our side, may we now say, if the Lord had not beene on our side, they had swallowed us up quicke*: But thanks be to God in *Christ Iesus, the net is broken, and we are escaped*, and behold, *they are dead that sought our lives*.

The Divell, like a *Serpent in the Garden*, stirred *Adam* to sinne; and Sinne, like a *Serpent in the Wilderneſſe*, stung *Israel* to death: but our Saviour hath overcome them all: he tamed the Serpent in the wilderneſſe, that tempted *Adam* in the Garden to sinne: and he tooke out the sting of sinne, the Serpent of the Desart, by the *desert* of his suffering: for sinne was the Serpent, and the sting of sin was death, and death he

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he vanquiſhed in the grave, even in his owne denne, even on his owne dunghill. So that if death ſhould now reaſon that he hath us ſtill in captivitie, becauſe he hath us ſtill in keeping, we may ſay as *Tully* once to *Atticus*, *O mors, ubi eſt acumen tuum?* or rather as S. *Paul* prompteth us, *O death, where is thy ſting? ô grave, where is thy victorie?*

And thus was *Chriſt* the *Lambe ſlaine*, the price paid, the propitiatory ſacrifice for his choſen: and this was his *paſsive obedience*, whereby he ſuffered and overcame that which we ſhould have ſuffered, but could not have overcome, ſatisfying even the rigorous exaction of Gods exact juſtice: and theſe are both the parts of the payment, which he tendred up to God in our behalfe and for our behoofe: by which he hath not only freed us from our naturall miſery, which was the firſt part of Salvation, and hath beene ſhewed hitherto, but hath alſo filled us with all good things, which, as the former, conſiſts in two things, *Holineſſe*, and *Happineſſe*.

Both which *Chriſt* hath furniſhed us withall, out of the rich ſtorehouſe of his merits; for what he did he did for us, and we are righteous in his righteouſneſſe; and what he merited, for us he merited; and we are victorious in his victorie: in a word, he hath cloathed us with an undefiled immaculate *robe of righteouſneſſe, and crowned us with an immortall †crown of

* ἀμίαντον.
† ἀμάραντον.

glory: even an incorruptible crowne of inconceivable glory: with righteousnesse irreprehensible, with glory incomprehensible.

And if any man doubt yet of the sufficiency of his satisfaction, weighing the heinousnesse of our transgression: let that man consider but who it was that did these things, and what the things were that he did and suffered, and then I hope he shall be sufficiently satisfied. It was the *Lord of glory* that *emptied himselfe into the forme of a servant*, it was the *Lord of life*, that *shed his precious blood* for us: he *humbled* himself to be a man, yea a servant, of whom it was every way true, if ever it were true, * *there is one servant only which is master of the house*: yea, not a man, a worme and no man: he *humbled himselfe to the death, the death of the crosse*, the most ignominious, and ignoble death of all other: he descended out of the bosome of blessednesse, into the bottome of baseneſſe: and therefore needes must his passion be very meritorious, whose person was so magnificent: his desert must needs be great, whose descent was so glorious.

* εἷς ἔστι δοῦλος τῆς οἰκίας ὁ δεσπότης.

Neither need any man doubt of Gods acceptation: for beside that which hath beene said, that what he did, and what he suffered, it was for us, because he was man: he tooke not the nature of Angels upon him, but of man; and it was sufficient, because hee was God, which adds infinite value to both: beside this,

I say,

I say, who could be so fit to reconcile man to God, as he who was both God and man? Man, *quia solus Deus sentire*; God, *quia solus homo sperare non potuit mortem quam pro nobis obire debuit*: yea, and it was the counsell of the Lord, that this should be the meanes to bring this to passe, and therefore hee laid his wrath upon him, which otherwise had beene injustice: his wrath, I say, so heavily upon him, that it wrung out strange words, *My God, my God, why hast thou forsaken me?* and therefore, he that accounted him a sinner for our sakes, must needs accept of the sacrifice that he offer'd for our sins.

Now when I review all that I have said for his sufficiency, me thinks I need not have gone further off my text, for demonstration of this truth; for *Paul* saith, he determined to know nothing but *Christ Iesus*, and him crucified: therefore he is *Christ*, and *Iesus*, and crucified, therefore he is an all-sufficient Saviour: for these three, like the three termes of a Syllogisme, draw in a demonstrative Conclusion: like the three tongues that were written upon the Crosse, Greeke, Latine, Hebrew, to witnesse *Christ* to be the King of the *Iewes*, doe each of them in his severall Idiom avouch this singular Axiom, that *Christ* is an all-sufficient Saviour: and a threefold cord is not easily broken.

He was that *Christ*, which was annointed and appointed of God, for that purpose; and therefore, filled and furnished with all graces

fit for the accompliſhment. *According to the ſmell of thine Ointments, thy Name is an Ointment powred forth, therefore the virgins love thee*, ſaith the *Spouſe* in the *Canticles*. His name is * *the Annointed*, and in him many graces concurred to make a full performance; as in a precious ointment, many ſpices concurre to make a ſweete perfume: *Therefore the virgins love thee*, the virgins that are pure in heart: hence they fetch Oyle for their Lamps, and therefore they burne in love: virgins love ointment for their beautie, *thy Name is an ointment powred forth, therefore the virgins love thee:* the wiſe virgins love thee, becauſe they are wiſe; and ſo would the fooliſh too, but that they are fooliſh:

2. This *Chriſt* was crucified for us: there was the whole box of ointment broken, and powred forth, there all the ſpices gave their ſmell, [a] a *ſweet ſmelling ſavour*, which aſcended into the noſthrils of the Lord, and became to him [b] *a dutifull ſmell*, in which he is well pleaſed: And therefore.

3. He muſt needs be *Ieſus*, whether you derive the name from the Greeke, as ſome have done, [c] *to heale*, more finely then fitly, and yet, more fit then finely: for he hath healed all our infirmities, by the merit of his blood, and the annointing of his Spirit: or from the Hebrew, as it is moſt truly, for *he hath ſaved us from our ſinnes*, from all our ſinnes, and therefore is a true

* χριστὸς.

[a] ὀσμὴ εὐωδίας.

[b] ὀσμὴ εὐαρεστίας.

[c] ἰάσομαι.

true *Ieſus*, a Saviour, a perfect Saviour, (for ſo the Angell that impoſed his name expounded it) *And therefore if an Angell from Heaven preach any other doctrine then this, let him be accurſed*, ſaith S. *Paul*.

I need not heape up any more, yet it will not be amiſſe to let you heare the voice of the Scripture, where, to omit the common conſent of the whole frame and phraſe of the booke, and the murmure of every letter, which all of them proclaime this truth: and beſide thoſe words of note, which note thus much every where; as, [d] *Grace by Chriſt did overflow and ſuperabound*, and [e] *the riches of grace*, [f] *the exceeding great love of Chriſt*, and [g] *the bredth, and the length, and the height, and the depth of love*. A man would thinke that *Paul* had ſpent all his Arts, all his Rhetorick, in Pleonaſmes, and Hyperbolies: his Geometry, in taking the height of his deſert, and could not attaine it. And indeed, they are words of wonder, wondrous words, or rather, as he ſayes, † *wonders*, not * *words*, to expreſſe his abſolute perfection: to omit all theſe, I ſay, I will content my ſelfe with two or three witneſſes to ratifie it, which ſhall be paſt exception.

Iohn 1.29. *Behold the Lamb of God, which taketh away the ſinne of the world*, ſaith *Iohn Baptiſt* of *Chriſt*. Will you believe the Lords Meſſenger, *Behold the Lamb*, what ſhall we behold in a Lamb? *Behold the Lamb of God, that taketh away*

[d] ἡ χάρις διὰ χριστοῦ ὑπερεπερίσσευσεν, ὑπερεπλεόνασεν.
[e] ὁ πλοῦτος τῆς χάριτος.
[f] ἡ ἀγάπη ἡ ὑπερβάλλουσα τοῦ χριστοῦ.
[g] τὸ πλάτος καὶ μῆκος, καὶ βάθος, καὶ ὕψος τῆς ἀγάπης.
† θαύματα.
* ῥήματα.

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way the sinnes of the World, Iohn 19. 30. It is finished, (saith *Christ Iesus* himselfe) *It*, what? the Redemption of mankind: what of the Redemption? *It is finished*: will you believe the Lord and Master? Let no man think to thrust his Sickle into another mans harvest, *for it is finished. Matth. 3. last. This is my welbeloved sonne, in whom I am well pleased*, saith God the Father: This, which? even *Christ Iesus*: what of *Christ*? *This is my welbeloved sonne, in whom I am well pleased*: will you believe the Lord and Maker? Let no man feare any after reckoning, the Lord will looke for no more, he will take no more, for he is already pleased, for in his *welbeloved sonne, he is well pleased.*

I thinke there's no man can slight the credit of these witnesses: for *Iohn*, * hee *said no more then he saw*: and *Christ*, † he *affirmed no more then he performed*: and *God*, * *spoke that which be received*, his acquittance could be no larger then his acceptance: and therefore needs must all these make it irrefragable.

Neither was their witnesse a perfunctory testimoniall, but a peremptory proofe of his sufficiencie: for *Iohn* was nothing but a voice, and † *the voice of a cryer*, and yet this is all that he said with such earnest contention, and God said it, not in a silent manner, whispering, not in a secret place, but it was a * *voice from Heaven*: and *Christ* said it not in his ordinary speech, but when he was upon the Crosse, then he said a

* ἃ ἑώρακε μεμαρτύρηκε,
† ἃ ἔπαθεν ἔποιθε,
* ἃ εἴληφεν ἔρηκεν.

† φωνὴ βοῶντος

* φωνὴ ἐκ τῶν οὐρανῶν.

great

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†great voice, as S. *Matthew* and S. *Marke* note: then he ſaid it with his laſt breath, and ſeald it with his deareſt blood. And therefore I hope that this will ſuffice to have ſpoken of his ſufficiencie.

† φωνῇ μεγάλῃ.

I come now to the ſecond point, *That Faith is ſufficient to make him our Saviour:* which I will handle according to my former order, but exceeding briefly. 1. What faith is, *viz.* out of the true ſence of our own miſery by nature, and ſweet apprehenſion of Gods mercy offered, an humble denyall of our ſelves, and all creatures, and confident relying on the mercy of the Lord in *Chriſt Ieſus:* This may ſerve for a weake delineation of that worthy grace, framed according to the proportion of my former principles.

And that this is ſufficient, needs no more proof, but to point at that which ye have heard already: for ſeeing our Salvation muſt be wrought by another, and he that wrought it is *Chriſt*, what can be further requiſite, then that *Chriſt* and his merits be made ours, which can be done by faith only: beſide which, there can be no other affection betweene God and man: for the Spirit of God is the bond that unites and knits us to *Chriſt* by faith: and faith is the hand that receives the treaſure of *Chriſts* merits, that inrich us: and *Chriſt* is all our riches: for being once tranſplanted out of the old *Adam*, and ingrafted into the new, which is *Chriſt*, and made one with him, the Lord cannot chuſe but repute us righteous, through the imputation of his righteouſneſſe.

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Hence it is, that all our sinnes are remitted and blotted out of the booke of remembrance, and our selves re-admitted into his favour, and into his family: hence it is, that we are adopted to be his sonnes, and adorned with his sonnes holinesse: hence it is, that the curse of our sinnes is taken away, and we have peace with God and all his creatures, the Angels pitch their Tents about us, and the stones of the field are in league with us: for it is written, *He hath given his Angels charge over us, to preserve us in all our wayes, least at any time we should hurt our foot against a stone:* hence it is, that *the old man, with the lusts of the same, dye in us, and decay, and the new man is renewed daily.*

As soone as we begin to believe in the Lord *Iesus*, the scales fall from our eyes, that we can not only read in the book of the Scripture, the will of God, which before, was a booke closed, a booke sealed up to us, but also lift up our eyes to Heaven, and looke into the volumes of eternitie, and read our names written in the booke of life: The shackels also fall from our feet, and we being inlarged, are enabled, not only to walk in the Lords Statutes, but also, *to run the way of his Commandements.*

And though we groane under the burden of our sinnes, so long as we live here cloathed with this body of death; yet we are freed from the bondage of them, and still grow on to perfection: which then wee shall attaine, when we shall bee translated into the Heavens: where we shall receive the end of our faith, even the salvation of our souls,

through

through his mercy, who hath ſo dearely bought us, and brought us thither: where we ſhall enjoy the bleſſed preſence of God, *in whoſe preſence, there is fulneſſe of joy, and pleaſure for evermore.*

Bleſſed are the people that are in ſuch a caſe, in ſuch a place, *yea, bleſſed are the people whoſe God is the Lord.* But all this is made ours by faith only, which entitles us to the merits of *Chriſt*, who purchaſed it for us: therefore faith is ſufficient. I ſhould now juſtifie this by Scripture, but to ſay truth, this truth and this Text, is the only ſcope of the Scripture, the theme of Theologie, the pith of all pietie: and therefore becauſe it deſerves ſome better obſervation, I will deferre it to ſome better opportunitie.

Μόνῳ τῷ Θεῷ δόξα.

1 Corinth. 2. 2.

For I determined to know nothing among you, but Christ Jesus, and him Crucified.

WHen I first tooke this place in hand, I thought to have finished it out of hand, the same time I began: but it fared with me, as it did with *Simonides*, who, the more time they gave him to assoyle the question, what God was, the more he craved. And what marvaile, since *Christ* is the argument we have in hand? They talk of a fabulous purse of *Fortunatus*, I thinke few are so credulous to believe it; but this we may and must believe, for the Spirit of truth avouches it, that *in Christ are hid all the treasures of wisdome and knowledge*: and who is so impious, as once to call it into question? We read in the

the golden Legend of Poets, of a fruitfull tree, of which he ſayes,

---Vno avulſo non deficit alter Aureus---

and ſomething like, in *Alcinous*'s Garden: but *Chriſt* is the tree of life, in the middeſt of the Paradiſe of God, whoſe fruits are of twelve ſorts, according to the ſeaſons of the yeare, and according to the families of the houſe of *Iſrael*, whoſe leaves alſo were for the healing of the Nations: how much more golden then that one, fruitfull then thoſe other? We are beholding to *Polydore Virgil* and ancient Hiſtories, that call our *England*, *Puteus inexhauſtus*, for the ſtore of commodities: but *Chriſt* is a fountaine, better then that Well of *Iacob*, a Fountaine, *of whoſe water whoſoever drinketh, ſhall never thirſt againe*: For, *he is a fountaine of living water, ſpringing up to everlaſting life*. What doe I ſpeake of Fables? They ſay it's true of the Oyle at *Rhemes*, that though it be continually ſpent in the inauguration of their Kings of *France*, yet it never waſteth; and this they attribute of the croſſe to the bleſſing: I am ſure, it is true of the Oyle in the Cruſe of the Widow of *Sarepta*, that it fed her houſe, and failed not: though they be falſe and fooliſh which would father that miracle upon the Croſſe too, which they find in the ſticks that ſhe gathered, which they ſay lay a croſſe, as well it may be, as *Helena* found her croſſe: and as true, I am ſure it is, that *Chriſt* crucified is the pot of Mannah, the Cruſe of Oyle, a bottomleſſe Ocean of all comfort to the faithfull; he is rivers of oyle,

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and his steps drop fatnesse: for this cause received the Spirit without measure, and *was annointed with the oyle of gladnesse above his fellowes*: and in him God is, as he cals himselfe, I am, because in him hee is all good, that the heart of the godly can wish or want: he is that *benedictum medicamentum*, * *that annointing medicine*, the only † *all-healing medicine* against all diseases, the only παντάρβη, against all danger. To conclude, as *Demosthenes* said of Pronunciation, that it was *primum, secundum, tertium*, in all Rhetorick: so may I say of Salvation, it is *primum, secundum, tertium*, in all Divinitie, and in it, *Christ is all in all*.

* φάρμακον ἐπίχριστον.
† παμφάρμακον.

And thus I see I have taken up my speech where I let it fall the last time: for if you remember, when I ended I said a great word, *That faith in Christ crucified, was the theme of all Theologie, the scope of all the Scripture*; which now that I may *liberare fidem*, I must endeavour to make good.

I feare not that you should thinke I make *quidlibet ex quolibet*, as Alchymists they say can fetch oyle out of flint, and as the Papists say, the Scripture is a nose of wax, and make it so, when they conclude the *Popes supremacie* out of *Peters walking on the waters*: for I see my Text will warrant me in what I have said: for if *Paul would preach nothing but Christ Iesus, and him Crucified*, and yet was to preach *all that was necessarie to salvation*, then questionlesse he judged *Christ* crucified to bee the summe of all: beside this evidence that convinced me, necessity compelled me to take this course: for

for when I ſought for witneſſes of that I had delivered in the Scripture, the whole booke of God offered it ſelfe: and therefore in ſuch copious plentie, I deemed this the moſt compendious path, to prove that in generall, which otherwiſe would have proved infinite, if I had once minced it into the particulars.

Having thus ſcoured the way, I come now to enter upon the point, to ſhew, *that faith in Chriſt is the ſumme of Divinitie, the ſcope of the Scripture*: and firſt, I will begin with *Divinitie*, becauſe the rule of it being the *Analogie of faith*, will light us in the ſearch of the ſecrets of the Scripture, and lead us into the native meaning therof with more facility: and this I will apply to the double conſideration of Divinitie, both in the *maine ſubſtance*, which was alway the ſame, and the *mutable circumſtances* therof, which according to divers times had ſome diverſitie.

The maine ſubſtance of Divinitie was alway that *Doctrine and Rule* that chalked out the way, in which man was to walk to eternall ſalvation, and eternall happineſſe: which will eaſily appeare to be ſummarily compriſed in *faith*, if that be true, which is moſt true, which I have already proved, that it is ſufficient to attaine ſalvation: and the ſame will ſhine yet more brightly, if we do but lay downe the ſeverals of the art, for this will be the ſumme that all will amount to, this will be the Epitome of all, even *Chriſt Ieſus*, who is the *foundation of faith*, and the *fountaine of all obedience*, which

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which are both, and all the parts of Divinitie.

Take these asunder now, and consider them severally: That *Christ* is the foundation of our faith, I will alledge but one place for it: heare what *Paul* saith, 1 *Tim.* 3. 16. *Great is the mysterie of godlines, God manifested in the flesh, justified in the Spirit, seene of Angels, preached of Men, believed in the World, received into glory.* See here the mysterie, the whole mysterie of godlinesse, and that a great mysterie, yea, and without controversie, great is the mystery of godlinesse; and yet this is all, even *Christ Iesus.*

Reason it selfe will subscribe to this Article, and proove it too: for you know, the object of faith is God alone, and by it we are united unto him, and this was the condition of our integritie: our bodies were temples of his blessed Spirit, and the delight of the Lord was in the sonnes of men: but now having provoked him to indignation against us, by our voluntarie transgression, his mind is alienated, and the case is altered: his good Spirit being grieved, is departed from us, and he frowns upon us with an angry countenance: neither can it be otherwise, for he could not *love* his owne justice, if he did not *hate* our iniquitie.

We may read *our misery* in *Adams* story, who after his sinne, when he *heard the voyce of the Lord walking in the Garden, was afraid, and hid himselfe:* And againe, in the children of *Israel*, who hearing the *terrible thunders, and seeing the thick flashes of lightning, and the mountaine smoaking, when the Law*

was

was given at Mount Sinai, in a great fright, came to *Moses*, and said, *Speake thou unto us, and we will heare, but let not God speake to us, lest we die*: and the reason of this is, because our guiltie conscience suggests no other conceit of God unto us, but as of an angry Judge, who is *cloathed with revenge and terrour, as with a garment, and whose garments are dyed in blood*, as the Prophet elsewhere speaketh. *Moses à μεσίτης.* And these examples teach us, in what need we stand of a *Mediator*, who might treate of *peace*, and make an *attonement* for us; for otherwise, what faith, what confidence can we have in God, whom sinne hath made our enemie? Now *Christ alone is that Mediator*: for hee by his suffering hath smooth'd his Fathers brow, having *satisfied his justice*: and beside hath *purchased* his Spirit for us, who teacheth us to *call him Abba Father*; and through *whom we have accesse with boldnesse to the throne of grace*: therefore he is the *foundation of our faith*, which was the first part of Divinitie.

He is (in the second place) the *fountaine of all obedience*: I will content my selfe here also with one place, looke *Phil.* 1. 9 *And this I pray* (saith S. *Paul*) *that your love may abound yet more and more, in all knowledge, and in all judgement*: and in the 11. againe, *that ye may be fild with all the fruits of righteousnesse, which are by Iesus Christ, to the praise and glory of God*: behold here, love in all knowledge, and that love in aboundance, and that aboundance yet more and more: behold againe

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the fruits of righteousnesse, and all the fruits, and a fulnesse of all the fruits, and yet all this, and more, if more may be, by *Iesus Christ*, for he is the *Tree planted by the rivers of water*, of which the *Psalmist* speaketh, who is *transplanted* out of the old *Adam*, and *ingrafted* into the *new*, which is *Christ*, he is the *tree that bringeth forth her fruit in her season*: for as soone as we are in him, ingrafted into his stocke, watered with his blood, warmed with his Spirit, who is the *Sunne of righteousnesse*, we are inabled to bring forth the *fruits of Righteousnesse*.

And well may he challenge this interest in all our obedience in a triple right.

1. Because he hath *performed all obedience in his owne person*, but in our name, and therefore for us.

2. Because all the *abilitie* we have to performe any thing, is *his gift*, and the worke of his Spirit in our hearts: *For of our selves, as of our selves, we can do nothing, but it is he that worketh in us both the will and the deed.*

3. Because he *hides the deformities* and *washeth* away the *spots* of our actions, for otherwise, *all our righteousnesse is as a menstruous cloth*: he perfects all our imperfect performances. Survey but all the parts of obedience, you shall find this true. In the observation of the Decalogue, it is worth the observation, that this is the preface, *I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage*: we must be let at libertie by *Christ*, out of the bondage of *Egypt*, out of the fetters of sinne and Satan, before we can set a step

step in the way of Gods Commandements. And for our *prayers*, we need no other Beades, or bedroll, *Christ* is the only Pearle of price in them: it is his Spirit that kindles the fire of our zeale, that *teaches us how to pray, for we know not how to pray as we ought*: and it is himselfe ascending in the flame of our ardent desires, as he did once in *Manoahs sacrifice*, that makes God smell a sweet savour, which otherwise, would stinke in his nosthrils, would be an abomination, and turne to sinne. For as *Themistocles* presented himselfe to the King of the *Molossi*, under the protection of his son, and that was μόνη ἀπαράιτητος ἱκετηρία, as *Plutarch* observes: so unlesse we come to God, in the name of his sonne, there is little hope of speeding: unlesse *Iacob* come in the garments of his *elder brother Esau*, there is small likelihood of *a blessing*; and so unlesse we come cloathed with the *Robes of Christ our elder brother*: but if we do, behold it is μόνη ἀπαράιτητος ἱκετηρία, yea, *the Lord will blesse us*, as *Isaac* said, *and we shall be blessed*: The Sacrament receiving, is the last act of our obedience, which without *Christ* are but cold and dead carkases of Lions, unprofitable.

In a word therefore, *Christ* alone is he that adds *value*, and *vertue* to our weake faith; *beautie*, to our stained obedience: being the very *foundation* of our faith, and the *fountaine* of our obedience: as I have shewed of each of them *severally* taken, and will endeavour to the doe same of both *joyntly* considered.

If you looke for the proper place of *faith in*

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Christ, in the *bodie of Divinitie*, you shall find it seated in the very center, where it stands in a double relation, *of that which goes before*, and that *which followes after.*

That which goes before, is the former part of the *Rule of Faith*, which all mooves to it: that which followes after it, is the *Rule of life*, and is all mooved from it, and all the lines of either meet in it.

As it represents a *Center*, it is the *heart of Divinitie.* For, as in the naturall generation, the heart is first articulated, and then the other parts: so in our spirituall regeneration, faith in *Christ* is first formed, before any other graces; and therefore *Paul* cals the *Galatians*, *his Children*, *of whom he travelled in birth, till Christ were formed in them*: ἄχρις οὗ μορφωθῇ Χριστὸς.

As wee looke upon it in that double relation, (me thinks) upward and downeward, it expresses *Iacobs ladder* which appeared in a vision, by which he saw *Angels ascending*, *and descending*, *and God standing on the top thereof*: for *Christ*, by the consent of all, is that *scala cœli*, by which we ascend to God, and descend to good workes: and *Paul* hath excellenty described that comparison in a most sweet gradation, *Rom.* 8. 29. *Those whom God hath foreknowne, those also he predestinated to be conformable to the image of his sonne; whom he predestinated, those also he called; whom he calleth, them he justifieth; whom he justifieth, those also he glorifieth*: behold a *scala cœli*, a *golden chaine*, and in it a *descent of God*

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to man, by the ſtepps *of election and vocation*, and an *aſcent of man to God*, by the ſtaires of *juſtification and ſanctification*, to the higheſt ſtate of glory.

I thinke now that I may conclude this point, *That Faith in Christ is the ſumme of Divinitie*, conſidered in the conſtant truth thereof; for in him it pleaſed God ἀνακεφαλαιώσασθαι τὰ πάντα, *to recollect and recapitulate all*, even in this ſenſe: in him it pleaſed *God that all fulneſſe ſhould dwell*, and in him dwels σωματικῶς, the *fulneſſe* τῆς θεότητος, and it may be τῆς θεολογίας too, for the *fulneſſe of the Divinitie bodily*, and the *body of Divinitie fully* dwell in him.

Let us come yet a little lower, and take this truth in the *Rule of Divinitie*, as it is in a double difference, *before Christ, and after Christ*: before *Christ*, againe as it was before the Law, or *under the Law*.

Before *the Law*, I pray, what was the Religion of *Adam*? *Moſes* touches it in a word, *The ſeed of the woman ſhall breake the head of the Serpent*: ſee the firſt prophecie concerning *Christ*, and that by God himſelfe: he that *promiſed* him, *prophecyed* of him: for *Christ* was that *Seede of the woman*, which brake the head of the Serpent, and therefore was *borne of a woman* onely, a *Virgin* that had not knowne a man, the *Virgin Mary*: and therefore at the very time when hee fulfilled this promiſe, when hee hung upon the Croſſe, he ſaid to his Mother, *woman, behold thy ſon,* Gen. 3. 15.

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ſonne, (meaning *Iohn*, to whoſe care he committed her) *woman*, not *mother*, intimating, that he was that ſeed of the woman, of whom God foretold ſo long ago, that ſeed of the woman that brake the head of the Serpent, the counſell of the Divell.

Goe now to *Abraham*, what was the Religion of *Abraham* and his familie? the Lord himſelfe hath left it recorded, *Abraham ſaw my day and rejoyced*: this then was *Abrahams* joy, and *Abrahams* Religion, even the expectation of the promiſed ſeed, which was the *ſoule* of the covenant that God made with him, the *ſeale* whereof was *Circumciſion*, an image of his bloodſhed: and therefore *Iſaac the ſonne of promiſe*, if he had not beene called *Iſaac the ſonne of laughter*, becauſe *Sarah* laughed in the Tent doore, when ſhe heard the newes of a ſonne, ſaying, *Shall I that am barren beare a ſonne in mine old age?* he might have beene called *Iſaac* the ſonne of laughter, becauſe *Abraham* ſaw his day, who was indeed the ſonne of promiſe, and rejoyced.

Ioh. 8. 56.

Gen. 21. 3 6.

For *Iſaac* was not that promiſed ſeed, of which God ſaid, *in thy ſeed ſhall all the Nations of the earth be bleſſed*: for by the ſame reaſon ſhould many more be that ſeed, even all, that proceeded out of the loines of *Abraham* in the line of *Iſaac*, which were like the ſtarrs of the Heaven in number: but God ſaid, *not in thy ſeeds, as of many*, ſaith S. *Paul*, *but of thy ſeed, as of one, which was Chriſt*, in thy ſeed, in this thy ſeed, ſhall all the Nations of the earth be bleſſed.

For *Iſaac* was but a *type* of that ſeed, and repreſented

ſented him in many reſemblances: *Iſaac* was borne of *Sarah* a barren woman, and paſt beareing: *Ieſus* was borne of *Mary* an unſpotted virgin, ſpringing *like a branch out of a drie land*, as *Eſay* ſpeakes, like *a ſtone hewen out of a rocke without hands*, as *Daniel* ſayes: *Iſaac* bare the wood which ſhould have conſumed him: *Ieſus* bare the wood of the Croſſe, on which he was crucified: *Iſaac* was bound, *Ieſus* was bound, *Iſaac* ſhould have beene offered for a ſacrifice, *Ieſus* was offered a ſacrifice for the ſinns of the world: *Iſaac* on Mount *Moriah*, *Ieſus* as ſome thinke on Mount *Moriah*, from *Iſaac* aroſe the proverbe, *in the Mount will the Lord be ſeene*, in *Ieſus* it is much more true, *for no man hath ſeene the father at any time, but the ſonne*, and no man can ſee the Father, but he to whom the ſonne hath revealed him: and in him we ſee all the love of God, for *behold what love the Father hath given us, that he hath ſent his only begotten ſonne into the world, that who ſo believeth in him, might not periſh but have life everlaſting*.

Dan 2.45

Many ſuch like types had thoſe times, like proſpective Glaſſes, to conveigh their glimmering ſight to the only object of happineſſe, *Chriſt Ieſus*; as *Iacob*, who *got the bleſsing in his elder brothers garment*, and *Ioſeph*, who was ſtripped of his coate, ſold by *Iudahs* motion, ſtood *before Pharaoh* at thirty yeares old, whoſe coate dipped in blood turn'd the wrath of his Father from his brethren, even as *Chriſt* was ſtripped by the Souldiers, ſold by *Iudas* treaſon, ſtood before God in his office aboût

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From hence then we passe to the *time under the Law*, where we shall finde nothing but *Christ* neither: Indeed, all things then were more *obscurely* delivered, *untill the day came, and the shadowes fled away*, as *Salomon* speakes: even untill *Christ* came, who was the *substance* of those *ceremonies*; and untill the *ceremonies* fled away, which were the *shadowes* of that *substance*: yet were they not destitute of all light.

Can. 2. 17.

Take an Emblem of their condition. The children of *Israel* in their journey into the Land of *Canaan*, where guided by the conduct *of a Pillar of cloud by day, and a pillar of fire by night*: their day was something overcast with a cloud, and yet their darkenesse was something overcome with a light: they had a day, but not without some eclipse of a cloud; they lived in a night of darknes, yet not without some glimpse of light, for the Lord led them to the heavenly *Canaan* with a pillar of cloud by day, and by night with a pillar of fire.

And perhaps the *Psalmist* may insinuate so much, where he sayes, *Thy word is a Lanthorne to my feet*, for a Lanthorne argues *much darkenesse*, and is used in the night only; as for the day, madnesse it were, *splendente sole lucernam accendere*, but againe, it argues *some light*, for otherwise, why was it kindled? Neither is *Peter* farre from this allu-

alluſion, when he compares the Word of the Prophets, which the *Iſraelites* enjoyed, *to a light ſhining in a darke place*. Agreeable to the firſt adumbration, ther was a day, but with a pillar of cloud, and a pillar of fire; but by night: and here wee have a light, but of a Lanthorne, a light ſhining, but in a darke place: this was then the ſtate of Religion. 2 Pet 1.19

Now all the light they had was borrowed from *Chriſt*, as the ſtarres do theirs from the Sun: and all lead us to *Chriſt* againe, as little Rivers to the Ocean. See this.

1. In their *Sacraments*, their ordinary Sacraments were *Circumciſion* and the *Paſſeover*, anſwerable to thoſe, we have *Baptiſme* and the *Lords Supper*: which both, had reference to the ſame *inward grace*, though there were a difference *in the outward elements*: for what meant the *blood*, ſhed in Circumciſion, and *ſprinkled* on their doore-poſts in the Paſſeover, but the *blood of Chriſt*, *ſhed for the remiſsion of ſinnes*, and *ſprinkled in our* hearts, to *purge and cleanſe* all our iniquities: for *Chriſt* was the true *Paſchall Lambe*, in whom therefore the law of it was fulfilled, *Not a bone of him ſhall be broken*: and of whom *Iohn* ſayes, *Behold the Lambe of God that taketh away the ſinnes of the world*. *Chriſt* is the Lambe ſlaine from the beginning of the World for that purpoſe, and the very name of *Paſſeover* notes as much: for in *Chriſt* it pleaſed God, when he judges all the World, in *mercy* to paſſe over us, and when he paſſed over all the Ioh. 1.29

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World in *justice*, to take his elect in mercy, and make them his children. Yea *Christ* himself therefore when hee had celebrated the Passover with his Disciples, instituted the *Sacrament of his body and blood*, to shew that he was that *truth*, of which the *Lambe* was but a representation. And in that *Passeover* we may discerne a modell of our *Supper:* they must eat it with *sowre hearbs*, to wit, *repentance* and *mortification*, that they may the better taste the sweet mercy of God, in their delivery from the bondage of sinne and Sathan, shadowed out in the bondage of Egypt: so it is unto us a Sacrament *of our union to Christ our head*: then they were to eate it with sweet unleavened bread, that they might bee taught to take heed of the sowre leaven of malice: so is ours to us, a Sacrament of communion with Saints, the bodie of *Christ*.

The difference betweene ours and theirs is, that their Sacraments were not without blood, becaus *Christ* as then had not shed his blood, but ours are, becaus the truth being come, the type is needlesse.

Againe, what were the *pillar of cloud and fire*, and the *red Sea*, in which they were *baptised*, as *Paul* saith, but that which the Gospell cals the *Baptisme of water and fire*, even the *effusion* of the blood of *Christ*, and the *infusion* of his graces; the *merit* of his passion, and the efficacie of his Spirit in our hearts, to make it ours by application. What was the *water* that *Moses* stilled out of the

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the *Rocke*, by ſtriking it with his Rod, when the *Iſraelites* were like to periſh in the wilderneſſe for want of water, but the blood of *Chriſt* iſſuing out of all his body in a bloody ſweat in the Garden, when the very wrath of God, the Rod of God (for the *chaſtiſements of our ſinnes was upon him*) lay heavie upon him, and ſtreaming out of his bleſſed ſide, when the *Souldier pierced it with his ſpeare*, I ſay the blood of *Chriſt* ſpilt for our ſakes, who otherwiſe had periſhed.

And that *Mannah*, *that heavenly food*, with which they were ſuſtained in the wilderneſſe, what was it, but *Chriſt*, as *Chriſt* himſelfe expounds it, *Iohn 6.* that he was *the bread of life that deſcended from Heaven*: and *Paul* accommodates both of them, 1 *Corinth.* 10. *For they all ate the ſame ſpirituall food, and they all drank the ſame ſpirituall drink* (even the ſame with us) for* *they drank of the ſpirituall Rock, and that Rocke was Chriſt: Chriſt* is the onely Rocke, on which his Church was built: πέτρα not πετρὸς, not *Peter*, but *Chriſt*.

* τὸ αὐτὸ βρῶμα καὶ τὸ αὐτὸ πόμα πνευματικόν.

The *Braſen Serpent*, tell me, what can you ſee in it, but *Chriſt*, who was lifted up on the Croſſe, as that was lifted up in the Wilderneſſe: and as that ſaved all that looked to it, from the ſtinging of the poyſonous Serpents, ſo hath *Chriſt* ſaved us from the power of the old Serpent the Divell, and all the power of darkneſſe: he hath healed all our infirmities, *for by his ſtripes we are cured, and by his wounds we are healed.*

You ſee then, how all their Sacraments, *ordi-*

nary, and *extraordinary*, receive all their life from *Christ*, and give all their light to him againe.

All the laborious and teadious pædagogy of their *Ceremonies*, was to no other end then this neither: in which this truth was written, as it were in great Letters, that he that ran might read them, becauſe all words of a thing not ſinſible, but ſo farre off, could not be halfe ſo legible.

So the *blood of all the Sacrifices* propitiatory, and gratulatory, of *Bullocks, and Rams, Goats, and Lambs, Sheep, and Dove*, were all but *types* and copies drawn from *Christ*, and drawing to *Christ*, who was the true ſacrifice in which al the other were ſanctified, (which otherwiſe were of no value) and by which Gods juſtice is ſatisfied: and they were ſo many, in ſuch varietie to ſeale to them his alſufficiencie.

So were all their curious *ablations*, and chargable *oblations* of roſt, baked, ſod, fryed, to teach our perfect waſhing by his blood, and perfect nouriſhment by his body, which ſuffered the heat of *Gods* wrath, and ſo was dreſſed to our appetite, and ſauced with ſuch diverſity, that he might take away our ſatietie.

Sweet was the figure of the two *Goates*, one of which was offered as a *Sacrifice for the ſinnes of the people*, and the other (the *Scape Goat* the Scripture cals it) being charged with all their ſinnes, *Aaron laying both his hands upon his head, and confeſsing the ſinnes of the congregation over him, was let goe into the wilderneſse*: both which expreſſe *Christ* in a double reſpect, either becauſe *Christ* was ſlaine

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that we might escape, or because *Christ* the same *was dead and is alive*, as the *Revelation* speakes, because he *dyed for our sinnes, and rose againe for our justification*, as the *Apostle* elsewhere applyes it. Rev. 2. 8. Rom. 4. 25

Much like another in the *purgation of the Leper*, where two Birds or Sparrows were to be brought the one was to be *kild*, the other to be *let flie*, being dipped first in the blood of the former, reserved in a vessell for that purpose, even as *Christ* dyed for us, and wee being dipped in his blood, escape, for by him the nets are broken, and we are escaped.

Yea and all their *holy persons* did but represent unto the people the person of the *Messiah*, all their *Priests*, especially the *High Priest*, they sacrificed, and blessed the people in his name, who was that *Benedictum semen, in whom all the nations of the earth were to be blessed, even Iesus Christ*, who is *God blessed for ever, and who gave himselfe for us, a pleasing and acceptable sacrifice to his father*. And the *High Priest* many wayes, he *bare the names of the Tribes of Israel on his shoulder*, when he appeared before God: so did *Christ* of all his faithfull: he *entred into the Holy of Holies once a yeare not without blood*: so did *Christ* by his owne blood, open the way for us into the highest heavens, and make a passage into Paradise, in which we could not keep our selvs, and out of which we were kept, by the flaming sword of a Cherubim: upon which the Poets harping, have hatched a pretty Fable, that the *aurea Hesperidum mala*, are kept by the vigilant guard

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of a fierie Dragon, but *Hercules* overcame him: which in ſober truth is thus much, that the way to the *Tree of Life* in the Garden of *Eden* is guarded by the glittering blade of a glorious Cherubim, but *Chriſt* hath removed him.

Laſtly, the *Holy places* themſelves, were teachers of the ſame truth, ſo that if thoſe (the *Prieſts* I meane) ſhould hold their tongues, theſe (the ſtones I ſay) would cry thus much.

1. The *Tabernacle* was a viſible ſigne of Gods preſence among his people, and therefore in it were placed (among many other things) the *Mercy ſeat*, even *Ieſus Chriſt*, in whom it hath pleaſed God to have *mercy on whom he will have mercy*; and the *Table of Shew-bread*, is the ſame *Chriſt*, whoſe body is the true bread, by which we are fed to eternall life, which, as one obſerves, was *panis propoſitionis*, in the Law, but is become *panis aſſumptionis* in the Goſpell, even the bread of the Lords Table.

So was the Temple, and therefore they were to offer their Sacrifices at the Temple, and their prayers in or toward the Temple, becauſe all were ſanctified and accepted in *Chriſt*, who was the true Temple, for ſo he ſayes of his body, *deſtroy this temple, and I will raiſe it againe in three dayes*: and therefore when *Chriſt* was come into the world, *the true light which enlightneth all men that come into the world*, all theſe ſhadows vaniſhed at his preſence and fled away.

The *Leviticall Miniſterie* ceaſed, as you may ſe

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in a ſweet alluſion which ſome have obſerved: When God promiſed *Iohn Baptiſt* to *Zachary*, as he was diſcharging his office in his courſe, *he was ſtricken dumbe*, and therefore; when the people expected he ſhould have bleſſed them, he could not ſpeake, *tacuit Zacharias generaturus vocem*, ſaith one: this ſilence proclaimed that that ſervice was at an end: the ſilence of a Leviticall Prieſt, made way for the voice of an Evangelicall Preacher, even *Iohn*, who was a *voice preparing the way of the Lord Ieſus*, the only High Prieſt of our ſalvation.

You have heard that the *Heathen Oracles* ceaſed at the birth of *Chriſt*; ſo did the *Iewiſh Oracles* too, before his birth, for they had no anſwer from God by *Vrim* and *Thummim*, all the time of the ſecond Temple, and ſo you ſee that the *Iewiſh Prieſthood* ceaſed too: and at the death of *Chriſt*, *the vaile of the Temple rent inſunder*: *Theophylact* hath a witty conceit, a pretty gloſſe, that the Temple rent her vaile, hearing of the blaſphemies of the *Iewes* uttered againſt *Chriſt*, according to the faſhion of the *Iewes*, who rent their garments when they heare any blaſphemies: but this was the meaning ſurely, to ſhew that by the rents of his body the true Temple, the *way* was opened to all the faithfull into the *Holy of Holies*, the higheſt Heavens.

And no marvaile it is, that *Chriſt* upon the croſſe ſhould cauſe all ſhadowes to vaniſh: the T (which men make the figure of the Croſſe) in the Egyptian myſteries, is an Hieroglyphick of eternall

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eternall life, which (say they) when it comes, shall put an end to our Religion. It may be they had some notion of such a thing from the *Iewes*, or rather it is an after-birth: but this is certaine, that *Christ* lifted up upon the Crosse was in his Meridian exaltation, no marvaile then, if the shadows vanished..

We reade of one that wondred how his Host had furnished his table with so rare variety, his Host answered, that all was but Swines flesh, only the art of the Cooke had made the difference: and I according to my abilitie have discovered, that all the dishes of the old Ceremonies, furnish us with no other thing but *Christ*, only the wisdome of the Lord diversly dressed his sons flesh, in proportion to the times, and palats of his people, in such admirable variety.

Come we now to the last period of times, the *time of the Gospell*, and see the musicall harmony thereof with the former: wherein me thinks, I presage already, that my talke will be more easie: for what meanes the departure of all the Legall shadowes, at the approach of *Christ*; if he were not the substance of all: and therefore the abolition of those is a cleare evidence, that *Christ now is all in all.*

The Doctrine preached every where, is a silver Trumpet of this sacred truth: but that having beene alway the same, my course propounded, permits me not to insist upon it: only this difference it hath, that as it pointed forward before to

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Christ to come, ſo now it pointeth backward to *Christ* come, in whom it teacheth every man to looke for ſalvation, and no other: the outward ſignes that are left are few, but they conſpire in the ſame teſtimonie with the Doctrine, and the old ceremonies, ſealing the ſame thing, but with more ſimplicity, and with more ſignificancie.

The *water of Baptiſme* hath a ſutable Analogie with the blood of *Christ*, by which we are purged from our ſpirituall uncleanneſſe of ſinne, as we are purged by water from all corporall uncleanneſſe. *In the Lords Supper* we have bread and wine, meat and drinke perfect nouriſhment: bread the ſtaffe of mans life, and wine that maketh glad the heart of man, the beſt *elements* to expreſſe the beſt *aliments*: which how fully doe they ſet forth *Christ* Crucified: the Bread is broken, ſo was his body broken; the Wine is powred forth, ſo was his blood powred forth uponthe Croſſe, for the remiſſion of ſinnes, to all thoſe that come to him with an hunger and thirſt after his righteouſneſſe, and feed on him by a lively faith.

The ſignification is ſo emphaticall, that I may ſay of thoſe that are partakers of this, as *Paul* ſaid of the *Galatians*, who had heard him preach *Christ* crucified, * *before whoſe eyes Christ crucified was ſet forth*, I may ſay it of all ſuch, except they bee fooliſh *Galatians*, and except they bee bewitched.

* Ἰοῖς κατ' ὀφθαλμοὺς προεγράφη Χριστὸς ἐσταυρωμένος.

And thus I conclude this point, That *Christ Crucified, is the Summe of all Divinitie, the ſub-*

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ſtance of all ceremonies, the ſoule of all Sacraments, the Kernell, and Key of all knowledge, the Center, and circumference of all Divine wiſdome.

I had thought to have gone a little further, as *Chriſt* in the Goſpell, beyond *Emaus*, but the importunity of the time, which will take no denyall, forces me to turn in here againſt my will.

2 COR.

1 Corinth. 2. 2.

For I determined to know nothing among you, but Christ Jesus, and him Crucified.

AS often as I reade these words, mee thinks I conceit, how some Pharisaicall Doctor might step up from among the Senate of the *Corinthians*, accusing Saint *Paul* of *laesæ Majestatis*, as though he had spoken *treason* against the Scriptures: even as their Predecessors accused *Christ* his Master of *Blasphemy*, when he said, He was the Sonne of God, and when he said to the sick of the Palsey, *Thy sinnes are forgiven thee, arise, take up thy Bed and walke.* And as the *Athenians* once, * *What babler is this*, that is so lavish of his assertions? And what? Is *Christ* the summe of all Divinitie? Is the *knowledge of Christ* cruci-

* πίς ὁ σπερμολόγος.

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Crucified alone sufficient? σκληρὸς ὁ λόγος τίς, *this is an hard saying indeed*, this is short worke. But what shall then become of that goodly frame of the Scripture, with the monuments of Antiquity, treasures of Poesie, Oracles of Prophecy? *Ergo ibit in ignes?* Yes *Paul*, go and take those Tables of stone, and in a fit of zeale (forsooth) dash them in peeces, or scrape out those divine characters ingraven therein by the finger of God himselfe: Nay, goe ransack the Arke it selfe, with sacrilegious piety, not *only looke into it*, as the men of *Bethshemesh* did, or *touch it*, as *Vzzah*, but ransack the Arke it selfe, and sacrifice those sacred volumes to the devouring flames; as the *Iewish Princes served Ieremies Role*: go breake those golden Pens of all the Prophets and Apostles, which have dared to speake any thing, but that: I, and digg them out of their graves againe, and burn their bones for Heretickes, as the Papists did the bones of *Bucer* and *Fagius* in *Cambridge*, in the dayes of Queene *Mary*: or else, (after a new kinde of persecution, for so *Christ* seemes to account it) *erect them new Sepulchers, and adore them, as the Pharisees did in Christs time*. If *Christ* be sufficient, then why doe you not make an *Index expurgatorius* for the Bible, (as the Jesuites have done already for the Fathers) and spung out all but *Christ crucified*, for that is sufficient? whereas the Scripture sayes † *all Scripture is inspired of God, profitable, &c.* and *Christ* himself sayes, *that he came to fulfill, not to disanull the Scripture.*

† πᾶσα γραφὴ θεόπνευστος ὠφέλιμος.

You heare what the curious Rabbins may object

ject, I dare not undertake to relate what anſwer the Apoſtle might make them, leſt I ſhould ſinke under the gravitie of ſo great a perſon; you may preſume it was divine, *ſed noſtro non referenda ſono.* But yet becauſe it concernes the Text I have in hand very nearely, I will endeavour in that reſpect to give ſatisfaction. SER. 4.

Every word of God is pure, like Gold tryed in the fire ſeven times, and what was ſaid of the Orator, that the addition or detraction of a word would marre the grace or clyp the meaning of their ſentence, is moſt true in Gods word: and therefore we read this juſt and ſevere ſanction of his Books authority, he *that adds to this booke, God ſhall adde to him all the plagues that are written in this booke, hee that detracts any thing, his name ſhall be raxed out of the book of life:* and what was ſaid in another caſe, is moſt true in this, not an ἰῶτα, nor a μία κεραία, not the leaſt letter, nor the leaſt *tittle thereof ſhall paſſe*, becauſe not ſo much as one of them is idle, or ſuperfluous. And for profit, the very *leaves thereof are for the healing of the nations, and the fruit, is the fruit of the tree of life*; the leaves are phyſicke, and the fruit is meate; the fruit is *preſervative*, and the leaves are *reſtorative*; the leaves are health, the fruit is immortality: for this book is not for fight, but for meat, as appeares by *Iohn, who ate the booke that the Angell gave him*, beſide that, *it is ſweeter then the hony and the hony combe*, as *David*, that hath taſted, hath teſtified. How then? this reſolution of S. *Paul* doth not *aboliſh* the Scripture, but Rev. 22. 18 19.

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establish it: for *Christ crucified and faith in him, is the summe and scope of all the Scripture.*

And thus you see, I have overtaken, or rather, met with the same point, and in the same place where I left it the last time: for, as you may remember, after I had treated of the sufficiency of faith in *Christ*, I propounded consequently, that it was the *summe of Divinitie*, and the *scope of the Scripture*: that it was the summe of Divinitie, as I could, I then evinced, by casting up the reckoning of both the parts thereof, faith, and obedience, which amounted to no more but this: for wee found that *Christ* was the *foundation* of faith, and the *fountaine* of obedience, the *Iacobs* Ladder, of ascent and descent, *descent* of God to man, *ascent* of man to God: and as the *Spouse* speaks in the *Canticles*, he is *Sigillum cordis, & Sigillum brachii*, for he is the stampe of faith in the heart, that is *Sigillum cordis*, and he is the stampe of good works in the hand, that is *Sigillum brachii*: in the hands * the *following character*, but in the heart the † *leading character*, for he is both *Sigillum cordis* and *Sigillum brachii*, as the Spouse speaks in the *Canticles*. Thus is *Christ* the summe of Divinitie.

* ἔκλυπον.
† ἀρχέτυπον.

It remaines now then that we should cleare the other, that he is the *Scope of all the Scripture*: which I will do first in generall, and so leade you on into the particulars. In generall, this may be demonstrated, by that which hath been before delivered: for if faith in *Christ* be the Epitome of the Rule of Divinitie, then needs must it be so likewise of the Scri-

Scripture that containes that Rule: and that in a double reſpect. SER. 4.

1. As the *immutable ſubſtance* of the Rule is conſidered, the ſubſtance was alway that which leads man to eternall Salvation, which is by *Chriſt Ieſus* only: and this is the maine ſcope of the Scripture in generall.

For all the ſonnes of *Adam* being guilty of high treaſon againſt the moſt High: the *hand writing of the Law inditeing us*: *Heaven* and *earth witneſsing againſt us*: the *Grand jurie of the bleſſed Angels* finding us guiltie: our *owne conſciences* anſwering guilty; what remaines, but to heare the terrible ſentence of condemnation pronounced againſt us, by the mouth of the moſt juſt Judge, the Lord Almightie? Yet the *mercy of the Lord* was ſuch, that when the Law had caſt us, the Lord called us to pardon. And as the Clergie of our Land is priviledged in many caſes to have their booke: ſo was it his pleaſure, to give his κλῆρον, *his inheritance*, his peculiar, their booke, that by their booke they may be ſaved, and this booke is the booke of the Scripture.

The Scripture againe is the *Letter of the Almightie* to the ſonnes of men (as one cals it) *indited by God himſelfe, and the Angell of his great counſell Chriſt Ieſus* (for ſo *Eſay* ſtiles him) together with his *Spirit, penned* by his principall Secretaries the *holy Prophets and Apoſtles*, and *ſealed* with the *blood of the Lamb*: let me goe a little further, they are the *Litera laureatæ*, the *Superſcription* is, *To the faithfull*

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faithfull, the *Salutation* is *Salutem in Christo*: The *Argument* is nothing but a Proclamation of a generall pardon in his name to all penitent and believing sinners.

This is the Summe of the Scriptures in generall, and this is the first demonstration that *Christ* is the summe thereof: becauſe Divinitie and it, like two twinnes, keepe pace with a mutuall correſpondency, like two parallels, runne on in equall extent, beginning and ending both together, and the ſumme of the one is the ſumme of the other, and the ſumme of both is eternall happines, which is to bee looked for, and can bee found in *Chriſt* alone.

2. This is the firſt proportion we find between them: the ſecond offers it ſelfe to your conſideration, as the Scripture may be accommodated to the *mutable circumſtances* of the Rule, according to the difference of time before and after *Chriſt*.

The Lord made in the beginning *duo magna Luminaria, the great to rule the day, and the leſſe to rule the night*, the Sunne and the Moone. Much like to this, there be two portions of the light which God hath revealed, concerning our ſalvation, given to guide two times: the *old Teſtament*, the leſſer light, like the Moone, to rule the night of ignorance, when the Doctrine of the Meſſiah was more obſcurely delivered: the *New*, the greater light, like the Sun, to rule the day of knowledge, which the faithfull have injoyed, ever ſince *Chriſt* the Sunne of righteouſneſſe appeared. When it was night there

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there must needs be many *Ceremonies*, like many shadowes, and many humours, by reason of the feeble light and heat the influence of the Moone afforded, which the vertue of the Sun hath since dryed up or driven away.

Or, the *Old Testament* is like the *light created the first day*, which though it wanted that glorious and resplendent lustre, yet it separated betweene night and day, *Goshen* and *Egypt*, the beloved City and the Gentiles: and the porportion holds of a day to a thousand yeares, *for a thousand yeares is as but a day in thy sight*, saith the *Psalmist*: and so as the Sunne was set in his Tabernacle the fourth day of the world; so the Sunne of righteousnesse came in the 4000. yeare of the World, in the Tabernacle of his flesh, *to fulfill all righteousnesse*. And perhaps the 19. *Psalme* may have some relation to this comparison: for there the *Sunne is described*, *tanquam Sponsus*, as *Christ* is described, *tanquam Sponsus Ecclesiæ*: and the Prophet slides there from the Sunne, it may be because of this Analogie, to the Elogies of the Scripture.

Now both these were the *same light*, for the Moone receives hers from the Sunne, and the light of the Sunne is but the conglobation of the first light: Even as both the Testaments teach but one *Christ*, for he only dyed for us, and therefore they are both his Testaments.

The Old Testament containes him in the Hieroglyphicks of Sacrifices, and Types, and Ceremonies: the *New*, in legible and ordinary characters:

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in the old, he was like the corne in the eare, *in the New*, like the corne shaken out: *in the Old*, like the *Mannah* which was hidden in a pot, for he is that *hidden Mannah*, in the Arke: *in the New*, like the *Shew-bread*, that was set upon the Table: in both of them, the same *Christ*, *heri, hodie & in æternum idem Christus: yesterday, in the Old Testament*, under the time of the Law; *to day, in the New Testament*, under the time of the Gospell: *yesterday and to day and for ever the same Christ, who is God blessed for ever.*

For they both are but one booke, but the booke that was shut before by the comming of the Lamb is opened, for the Lambe opened the booke that we may fetch a resemblance of this Revelation, out of the booke of the *Revelation*. Compare the Ministers of both the covenants, and we shall see the same: for as it was said once, * *What is Plato or Moses Atticizing?* so we may say now, † *What is Iesus or Moses Evangelizing?* Nay, it is even the same *Moses*, only the vaile is removed, and we see him *retectâ facie*.

Divines have said as much, that the *Old Testament* is but *Novum involutum*, and *the new*, but *Vetus revelatum*: as the Stoicks of old said of Rhetorick and Logick; comparing them to *pugnus & palma*, as though the difference were no more but in contraction and explication, obscurity and perspicuitie. This shall serve for the proposition of my second generall Reason: that the Old and New Testament, contain nothing but faith in *Christ Iesus*.

But

* τί ἔστιν Πλάτων ἢ Μωσῆς ἀττικίζων.

† τί ἐστιν Ἰησοῦς ἢ Μωσῆς εὐαγγελίζων.

But theſe two are the whole Scripture: ſome have gathered out of thoſe words of Chriſt, *Matth.* 13. 52. *Every Scribe learned to the Kingdome of Heaven, is like a certaine houſhoulder, which brings out of his treaſure old and new:* The conſequution is but idle, but the concluſion is infallible, that there is no more Scripture, but the old and new Teſtament.

And thus many God would have for the confirmation of our Faith, that in the mouth of two or three witneſſes every word might ſtand. For though *Origen* do but deſcant upon thoſe words, when he ſayes, *in the mouth of two, that is the old and new Teſtaments*; and *in the mouth of three*, that is, *Prophets, Evangeliſts, Apoſtles*, the truth of the word, the word of truth ſhall ſtand aſſured: yet this is moſt certaine, that the foretelling, and fulfilling of the ſame thing, I ſay, the ſame thing *foretold* ſo long before it was *fulfilled*, and *fulfilled* ſo long after it was *foretold*, makes exceedingly for the ſupporting of our faith, as being an invincible argument, that this word is the word of the eternall God, before whom all times are preſent.

The ſecond *Teſtament* then, like *Rachel* and *Leah*, build the faith of the elect, like two ſiſters inſeparable companions hold hand in hand: chained faſter together then the invincible Armado: for *Malachie* gives his Lampe to *Marke*, as they did in the games at *Athens*, and *Marke* takes it where he leaves it, the *end of Malachie* reaches to the *beginning of Marke*: *Mark* begins, and *Mala-*

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chie ends with *Iohn Baptiſt:* ſo are they ſecretly ſodered together, and holding hands (take this by the way) they plucke a Crow with the *Apocrypha*, if I may ſo ſpeake in ſo grave an argument.

Upon theſe premiſes, that the *old and new Teſtament* containe nothing but the *doctrine of Faith in Chriſt, and ſalvation by Chriſt*, and yet they two make up the intire body of the Scripture, and this is my inference, that *Faith in Chriſt is the ſcope of the Scripture.*

I deſcend now from the *generall* to the *particular* declaration of this point: And firſt, *for the old Teſtament.*

To let goe all their *Types* and *Ceremonies*, with the whole ancient ſtate of Religion among the *Iewes*, which all had reference to the comming of *Chriſt* the promiſed Meſſiah, which make a great part of the argument of the booke of the firſt covenant, becauſe I touched them the laſt time: and to let paſſe whole bookes which have nothing but this, as the booke of *Ruth*, a Grand-mother of *Chriſt*, and the Booke of the *Canticles*, a ſweet Epithalamie, or ſpouſall of *Chriſt* and his Church, I will divide it for this time into two portions, *Hiſtoricall* and *Propheticall*, and make good the point in either of them, and that briefly, becauſe I perceive that my entrance hath exceeded already the ſcantling of time allotted to this exerciſe, and becauſe I reſolve to end this at this time, that ſo I may ſet afreſh upon the uſe of this Doctrine.

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The *Hiſtoricall part* of the old *Teſtament*, beſide the hiſtorie of life openly propounded, containes the *myſterie of faith* alſo ſweetly couched therin: as will eaſily appeare, if you doe but conſider the *periods* of times, the context and continuation of the ſtorie, with the remarkable examples here and there diſperſed.

A man would thinke thoſe many *Genealogies* and many names very harſh and teadious, like craggy mountaines full of ſtones, but barren of all fruit: but if you will vouchſafe to make but a little inquiſition, μεταλλᾶν, to digge into the bowels of thoſe mountaines, you ſhall find a golden vaine, a golden chaine, conſiſting of many linkes, from the firſt *Adam* to the *ſecond Adam*, to derive his pedigree and ſhew his generation, of whom *Eſay* ſayes, *Who can tell his generation*, for hee is the *eternall Word of his Father*, *and the ancient of dayes*.

And I pray tell me, wherefore is there ſuch a curious context of ſucceſſion from *Adam* to *Noah*, from *Noah* to *Abraham*, from *Abraham* to *David*, from *David* to *Zorubabell*, from *Zorubabel* to *Mary*, but to draw a golden line (as you have ſeene the golden line in the Genealogies) a *via lactea* to lead to *Chriſt*, in whom all Genealogies are ended, and accounted by *Paul* in the ſame ranke with Matæologies, and old wives Fables. And therefore *Matthew* begins his Goſpell with this, and cals it βίβλος, *a Booke, a Bible*, becauſe this is the very Map and Epitome of the whole Bible, as it was in the

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old Testament, that he might by this divine art of insinuation, teach the end and use of all that was then written.

The like may be picked out of the very *names there registred*, for though the conceit of the *Cabalists* be fond and vaine, that patch up the names of *Mary* and *Iesus*, by a strange Alchymie of Rapsodies and Anagrams, out of diverse passages of the Scripture, yet this ought to be of some importance, that religious parents imposed such names to their children, as might be monuments of the Messiah: Master *Broughton* hath observed many, and I spare to repeate any.

View againe the *Succession of Kings, Priests and Prophets*, you shall finde that all those severall currents emptie themselves into *Christ*, as rivers into the Ocean, and Crown him with a triple Crown, for hee is the *King*, *Priest* and *Prophet* of his Church, of whose comming all the rest were but Harbengers. I say, they three, like the three *Wisemen, offer Gold, and Myrrhe, and Frankincense*, and so make a triple Crowne for *Christ*: and so again, make a three twined scourge, to whip the usurping Whore out of the *Temple of God*, as *Christ* served the *Truckesters, buyers and sellers, and money changers*.

Thus is the *series* of the storie contracted into *Christ* the summe of all, the same lesson may be read written in great letters (that hee that runnes may read them) in those many illustrious examples, of all those three kinds recorded in Scripture: so

ſo that if there were not many expreſſe notes, yet there were many notable impreſſions, many *viſtigia omnia te adverſum ſpectantia*, all looking to *Chriſt*-ward, each of them giving a taſte of that which *Chriſt* performed in all fulneſſe.

1 For *Prieſts*, I need not name any, becauſe they all repreſented *Chriſt*, if not in their *perſonall excellencies*, yet in their *officiall performances*.

2. For *Prophets*, I will name a few, becauſe they were ſo many: Two aſcended into Heaven, *Enoch* before the Law, *Elias* in the Law: thus was *Chriſts* aſcenſion, who was *primitiæ dormientium*, a maine Article of our faith prefigured: Three before *Chriſt* were raiſed from the dead, one by *Eliah*, another by *Eliſha*, a third, by touching the bones of *Eliſha* being dead, revived: even as three were raiſed in the Goſpell, the *daughter of Iairus* in the houſe, the *Widowes ſon* in the gate, *Lazarus* ſtinking in the grave: thus was one of the greateſt miracles of our Saviour, and his owne reſurrection, who was *primitiæ dormientium*, prefigured. *Elias* after his wearie perſecution by *Ahab*, lying under the Juniper tree, complained, and deſired that he might die: ſo did *Ionas*, when the Sunne beate upon his head, after the *Gourd was withered*, and ſomething more frowardly: thus was the *paſſion of Chriſt* prefigured, and the moſt uncouth exigent thereof: for when the wrath of God the Father, like the rayes of the Sunne, beat upon him, when hee hung upon the Croſſe, then was hee brought under the Juniper tree: for the heat of the

the heat of the wrath of God, was hotter than Juniper coales, yet he underwent it for the love of us men, and our salvation *constrained him*, for the fire of love is hotter then the coales of Juniper: *Moses* and *Elias* fasted forty dayes in the Wildernesse, so did *Christ*; who notwithstanding fed five thousand with five loaves, as *Elisha* typically had done before him.

I had intended to have propounded more; but it shall be enough *digitum ad fontes*, as they say, to have set the wheeles of your better meditations a going.

3. Many *Kings and Iudges* were types of *Christ*, in the storie, as *Moses* a lawgiver in the Wildernesse, *Iosua* a Μεσίτης of the true Μεσίτης, a *Mediator* of the true *Mediator*, a leader of *Israel* into the land of *Canaan*, a *Iosua* of the true *Iosua*, the true *Iesus*; *David* that fought the Lords battailes, and foiled the great *Goliah*, that defied the hoast of *Israel*, *Salomon* the beloved of the Lord, the *Prince of peace*, and otherwise were they but glasses which did not bound the light, but transported the godly to the contemplation of *Christ*.

The accommodation is easie, but I hasten: yet I cannot passe by the type of *Sampson*, it was so lively: for as *Sampson* by his owne death was the death of thousands of *Philistims*, and *David* slew *Goliah* with his owne sword: so *Christ* overcame death, by undergoing death, and brake the head of the Serpent, by suffering him to bruise his heel: for in him the fiction of *Achilles* is no fiction, that being

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being otherwhere impenetrable, his heele was not: for *Christ* was only penetrable in his heele, *his humanitie*, his *Deitie* remaining altogether impassible.

I am raviſhed with delight in theſe ſacred reliques of antiquitie: yet I muſt cut off what I thought to have added: and me thinks I heare ſome wondring, what all this makes to the argument in hand: I anſwer, as *Tamar* convinced *Iudah* by his *ſtaffe* and his *ſignet*, and *Theſeus* his γνωρίσματα, that made him knowne, were a paſport and certificate to his father of his legitimation: ſo *Chriſt* is acknowledge to be *Ieſus*, *to be Meſsiah*, by theſe performances: for theſe are the *teſſeræ* of commerce, the watch word betweene the old and new Teſtament: the badges of the whole booke, proclaiming to us they doe belong: the joynts and gimmers by which either of them is (as it were) ſcrued into the other: Mercuriall ſtatues, pointing the way to *Chriſt*: Starres in ſtorie, like the *ſtarre that appeared to the Wiſemen*, guiding them to *Bethlehem*, where it ſtood ſtill: for all ended in *Chriſt*, and he is the end of all.

Thus the *Hiſtoricall part of the old Teſtament* is full of Aſterisks, and hands, and lines, that draw the intelligent reader to *Chriſt*. To conclude this point, this is the uſe of *Genealogies*, to track the way of ſalvation, by the golden line that leades to *Chriſt*: and this is the wiſdome of wiſemen, to follow the conduct of the ſtarre, till we come to him, who is the true morning-ſtar,

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the true Load-ſtarre that guides our wandring feet in our wearie pilgrimage to eternall reſt in the heavenly *Canaan*.

The *Propheticall* part is more plaine by many degrees almoſt palpable: for there was not any thing almoſt *fulfilled* by *Chriſt*, but it was *foretold* by the *Prophets*, as there was not any thing *foretold* by the *Prophets*, which was not fulfilled by *Chriſt*. See this, 1. In the maine *Articles of the Creed*: he was borne of the Virgin *Mary*, ſo *Eſay*, *Behold a Virgin ſhall conceive, and beare*: Suffered under *Pilate*; ſo *Iacob*, *The Scepter ſhall not depart from Iuda, till Shilo come*: Crucified, *As the Serpent was lifted up in the Wilderneſſe*: Dead, *The Meſsiah ſhall bee ſlaine*, ſaith *Daniel*: Buried, *Thou wilt not leave my ſoule in grave*, ſaid *David* in his perſon: the third day he roſe againe, for it was impoſſible that the paines of death ſhould hold him, as was ſignified in *Ionas*, comming out of the *Whales bellie*: He aſcended into Heaven, as *Enoch* and *Elias*, types of him had done: Sitteth at the right hand of God the Father, ſo *David*, *the Lord ſaid unto my Lord, ſit thou at my right hand untill I make thine enemies thy footſtoole*.

Eſay 7. 14

Gen 49. 10

Dan. 9. 26.

Pſa. 110. 1.

2. Becauſe *Chriſt crucified* more ſpecially makes for our purpoſe, conſider it of his *paſsion* in ſpeciall: he was betrayed, *he that eateth bread with me, my familiar in whom I truſted*, ſaith *David*: ſold for thirty pieces of ſilver: ſome would have it to anſwer to the price of the ointment that *Mary* powred upon his feet, becauſe *Iudas* murmured:

Pſal. 41. 9.

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and ſo that hee did it, *ut impleretur*, that the bagge might be filled: thus the covetous Traitor ſhould have ſold the *annointed of the Lord*, to have gained the ointment, but this was not it: here was the true reaſon, *ut impleretur*, *that the Scripture might be fulfilled*, that ſaid ſo much, *Zach.* 11. 12. *So they weighed my price thirty pieces of ſilver, a goodly price, that I was prized of them*: he was Crucified betweene two Thieves, for ſo ſaith the Scripture, *with the wicked was he counted.*

3. Nay, even petty things were not omitted: he thirſted, well might he thirſt, who was ſo ſcorched with the heat, and preſſed with the weight of Gods wrath, *that he ſweat water and blood*, and therefore well might he ſay *he thirſted*, *ut impleretur*, that he might quench it, but this was the maine cauſe, *ut impleretur*, that the Scripture might be fulfilled, *for it was meat and drink for him to doe his fathers will*: they gave him vinegar to drinke, ſo *David*: They caſt lots for my garments, ſo ſaid he, *upon my veſture have they caſt lots*: his ſide was peirced *with a ſpear*, even that *ſpeare was guided by a prophesie*: ſo ſaith *David* ὤρυξαν not ἤλασαν: ſo *Zacharie*, they *ſhall ſee him whom they have pierced.* I might be infinite: and *Matthew* alone hath gathered thirty two prophecies, and applyed them to him, with this burden or underſong, *ut impleretur quod dictum erat per Prophetas.*

Pſal. 21. 18. Zac. 12. 10

I end this point with that of *Peter*, *Act.* 10. 43. *To him give all the Prophets witneſſe, that through his name whoſoever believeth in him ſhall receive remiſ-*

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sion of sinnes: the place is very plaine, and those words of the Prophets are thrise repeated in the third of that booke: for all the *Prophets* are many times *Boanerges*, sonnes of thunder, and then indeed they fetch all from Mount *Sinai*, where there were thunder and lightning and earthquakes when the Law was given: but all these stormes usually end in some calme of consolation: and when they would be *Barnabas*, sons of consolation, they fetch all from Mount *Sion*, the sweet promises of the *Messiah*, and steepe all their words in his blood.

Thus *Christ* is the scope of the *Propheticall part* of the old Testament: I should shew the same in the new also, but it will be needlesse: every letter μονόυχε φωνὴν ἀφιεισα, by the very sound, as the Orator speakes, avouches this truth: The foure *Evangelists*, what are they but the storie of his life and death? Let *Iohn* speake for them all, *These things are written, that ye might believe in Christ Iesus, and believing have everlasting life, through his name*: I will not hunt for comparisons, nor shew what reference they have to the foure *beasts* in *Ezekiel*: but me thinkes all the rest aime at his *humanitie* more principally: *Iohn* only, like the *Eagle*, is quicker eyed, and as though he had some window into his breast, as well as he leaned on his breast, hee peirceth through the vaile of his flesh to his *Divinity*, and draws his pedigree from heaven through eternitie.

Ioh. 20. 31

And the *Providence of the Lord* is worth observation, that he would have foure to write this storie,

rie, all in a moſt celeſtiall harmony; two of which, the two Apoſtles *Matthew* and *Iohn* were *ocular*, and two, the two *Evangeliſts Mark* and *Luke auricular* witneſſes of that which they wrote, that all pretext of doubting might be excluded.

The *Acts* have nothing but the ſame *Chriſt* preached among the Gentiles, for he brake downe the wall of ſeparation. And as after the flood, there was a confuſion of tongues, to hinder the building of *Babel*: ſo was there the *effuſion of the gift of tongues*, to further the *building of the heavenly Ieruſalem*, that all knees might bow, and all tongues confeſſe that *Ieſus* is the Lord.

All the *Epiſtles* have no other argument but *ſalvation by Chriſt*, as may appeare out of the ſalutation, *Grace and peace in Chriſt Ieſus*, *grace* the beginning, and *peace* the perfection of all happineſſe, and both by *Chriſt Ieſus*.

And it is obſerved, that the very name of *Ieſus* is uſed by *Paul* alone, above five hundred times: and no wonder, for there be in it a thouſand treaſures, as *Chryſoſtome* ſaid, yea all the *treaſures of wiſdome and knowledge* and comfort, are hid and lockt up in him: The whole *Revelation* what is it but a Commonitorie for the obſervation of the government of the Church by *Chriſt*, the King thereof, and the expectation of his glorious comming, as the concluſion of all evidences, *Come Lord Ieſus*, *come quickly*,

Tanquam habeat ſcriptum tota tabella, veni.

That I may didicate an *Egyptian* Jewell to the ſervice of the Tabernacle.

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And thus I shut up this part, that *Christ* is the summe of both *Old and New Testament*: in these three differences, as to come in the Old, and in the New as come, and to come againe to judgement.

And me thinks, those two are like the two *Cherubims*, that shadowed one Mercy-seat, their faces were one toward another, and their wings; but both toward *Christ* the Mercy-seat: like *Ezekiels vision*, where the foure creatures stirred and stood still both together: whose wheels were, as it were, one wheele within another, and *Christ* in all: like the Spies, that returned to *Moses* out of *Canaan*: for as they brought the clusters of Grapes (a map of that good Land) betweene them, so the two Testaments bring nothing but *Christ* betweene them: now *Christ is the true Vine*, as himself sayes, like the *clusters of Grapes*, as the *Spouse* speaks: and his blood is the Wine of the Sacrament, the wine that maketh glad the heart of the faithfull, which was scruzed out of his body upon the Crosse, the *Winepresse of Gods wrath*, where you may behold him excellently, *tanquam uva passa*, *Christ Crucified*.

And therefore *Christ* is like the hinges, upon which the whole frame of time, upon which the *bifores valvæ* of the house of the Sunne, the two Tabernacles, the two gates of Heaven, doe hang and turne themselves.

And now I hope, though this my discourse bee very imperfect, yet it will not bee altogether impertinent or unprofitable: for this one point, that

Faith

faith in Christ crucified is the summ of al the Scripture, well considered, must needs give very much light to the reading of every part thereof: it will be like a key, to unlock the meaning, and so make way to the rich treasure therein, like a clue of thread, to lead us thorow many intricate Labyrinths therof. And this makes me call to mind, what I forgat even now, that the *red thread that Rahab* hung out of her window, when *Iericho* was beseiged, was an Embleme of *Christ Crucified*, by whom all the faithfull must be saved from eternall death, as she was then preserved from present destruction: much better then *Leucothea vitta*, or *Ariadnes filum*.

Let me wind up all that hath beene said, *Christ is the summe of all Divinity*: me thinks the *Clypeus fidei*, is like that *Clypeus Phidiæ*, the *Buckler of faith* like the buckler of *Phidias*, that Historians speake of, I mean the Buckler of *Minerva*, which *Phidias* made: for as in it he had so curiously intrailed his owne name, that it could not be taken out without the dissolution of the whole frame; so hath *Christ* so divinely wrought his *name* in the worke of salvation, the rule of Divinitie, that it cannot be taken out, but that golden chaine, that *series causarum*, will all fall in sunder.

The *Ephesians*, when *Cræsus* beseiged them, chained their City to the *Temple of Diana*, the *Tyrians* theirs, when *Alexander*, to the Statue of *Hercules*: and so all the precepts of Divinitie seem to be chained to the Crosse of *Christ*: he is the *umbilicus*

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bilicus, where all the intrails are knit together, the Center, where all lines meet: and therefore in the *Creed* of twelve Articles, ten of them concern him, and beside the other two of God the Father, and the Holy Ghost, have their dependance on him too, for he hath obtained the Spirit for us, and by *him we have acceße unto the Father*, as I shewed before.

And therefore as in the first book we learn, the Crosse begins the row, as though all the 24. Letters were but Commentaries upon the Crosse: so surely, this is the summ of all our learning, to learn to know *Christ Iesus* and him Crucified.

Againe, *Christ is the Scope of all the Scriptures*, Me thinks, the Scripture is a Ring of Gold, which *Christ* hath given his Spouse the Church, as a token of his *love*, and himselfe, like the Diamond in the Ring: the Scripture is the field mentioned in the Gospell, and *Christ like the jewell in the field*, which *a wise Merchant* knowing of, would *sell all he hath to purchase*: the *Scripture* the *box*, and *Christ* the *ointment*, *precioßum opobalßamum in gemmeo myrothecio*: and therefore *Christ* is called λόγος the *Word*, as though every word sounded of *Christ*, and all the Word of *God* were nothing else: and *Christ* is the Alpha and Omega thereof, as himself sayes, *Alpha and Omega, the beginning and the end*; for all the Letters, without which the Spirit in the Scripture breaths not, for so ἄω signifies, or Alpha and Omega, the two principall for all the Vowels, without which all the Scripture is but a mute

Letter,

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Letter, a dead Letter, I may ſay, a *killing Letter:* and for him the Scripture it ſelfe is called βιβλος, the *Bible*, the booke, becauſe it is the only book, containing this knowledg, which alone is ſufficient, and which is only neceſſary to eternall ſalvation.

In a word to cloſe up all, the *knowledge of Chriſt crucified*, is the Theme of Theologie, the Scope of the Scripture, the Pith of all Pietie, as *Paul* excellently layes it downe, *Epheſ.* 2. 19. *For through him we have acceſſe by one Spirit to the Father, being no more ſtrangers; and forreiners, but fellow-Citizens with the Saints, and of the houſhold of God, and are built upon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the chiefe cornerſtone, in whom all the building fitly framed together,* συναρμολογουμενη, *groweth unto an holy Temple in the Lord. &c.* you ſee the knot that holds all together. And thus much for the explication of this Text.

1 Corinth. 2. 2.

For I determined to know nothing among you, but Christ Jesus, and him Crucified.

THe handling of the *Word of God*, is a divine kinde of husbandry. And this portion of Scripture is that parcell of holy ground which I began to till long agoe, but have not yet finished: I have hitherto broken up the ground only: it remaines that I should now breake the clods, which might hinder the fruitfulnesse, and cast out the stones, that so at last, I may sowe the blessed seed of exhortation, in hope of a blessed harvest.

Or rather this portion of Scripture is the seed, for so saith *Christ*, the seed is the *Word*, and I have hitherto beat this seed out of the eare onely, and must

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must now winnow and fanne it out of the chaffe, that at the last I may cast it again into the ground of your heart, (for so saith Saint *Paul*, * *you are the Lords husbandrie*) in hope of a fruitfull increase, from the blessing of the Lord, *the Lord of the harvest*, for *Paul may plant, and Apollo may water, but it is the Lord that gives the increase: he that planteth is nothing, and he that watereth is nothing, but the Lord that giveth the increase*, for without him, the seedsman is but σπερμολογος, *semini verbius*, a *babler*, according to our translation, as the Epicures scoffed at *Paul*, or σπερμολόγος *seminilegus*, such an one as they that stood in the Corne-markets, and gathered up the Corne that fell beside the Sacks in emptying, as *Casaubon* observes, that is, a man of no worth, an *earthen vessell*, as the Apostle cals *Ministers* elsewhere, and the word will beare it.

* ἡ μεῖς ἐστὶ θεοῦ γεώργον. 1 Cor. 3. 6 7

I presume the meanest in this place conceives my meaning, yet I will endeavour to speake more plainly, that if there be any seeming riddle, you may plow with my Heifer, as *Sampsons* companions did, and reed the interpretations. I have hitherto given you the explication of these words, and so, as it were, threshed the Corne out of the eare, with the flaile of the Spirit: I come now to the application in two parts.

1. For *confutation* of popish errors, and so I will chide away the chaffe out of this floore with the fanne of *Christ*.

2. For *exhortation*, and so I will cast the seed into your eares, and charme it in the phrase of the

SER. 5. Spouse in the *Canticles*, *Arise ô North, and come ô South, and blow upon my Garden, that the Spices thereof may flow forth.*

In the Explication I have handled alreadie these three points.

1. That *Christ crucified is a sufficient Saviour.*

2. That *Christ Crucified is the summe of the Scripture.*

3. That *Christ Crucified is the summ of Religion:* Which may stand as so many reasons, to warrant the wisdome and equitie of *Pauls* determination, to *know nothing among the Corinthians, but Christ Iesus and him Crucified.*

Now out of these shall be deduced, First, for *Confutation*: out of the first two things.

1. That *Saints are not Saviours*, and therefor e not to be *invocated* as *Saviours.*

2. That *Sinners cannot be their owne Saviours*; and therefore, that our *works* on earth, are not *merits* of Heaven.

Out of the second, two things.

1. That *the Scripture is most perfect*, and therefore *needeth not to be patched up with Tradition.*

2. That *the Scriptures are perspicuous*, and therefore neede not to be *locked up from the Laitie.*

From the third, two things.

1. How *a man may know the true Religion*, by *Christ* the corner-stone, the *Lydius lapis*, the Touch-stone of Religion.

2. How a man may unmaske Antichrist, and his counterfeit Religion, by *Christ*, and his.

2. For

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2. For *Exhortation*, out of all jointly.

1. For *Miniſters*, what is the true Rule of Preaching, the Art, (and that I may ſo ſpeak with reverence) the very tricke of Preaching, *viz.* to *Preach Chriſt, and him crucified.*

2. For all, what ſhould be all our chiefe ſtudy, the aime and ſcope of all our ſtudies, *viz.* only to know, believe, and love *Chriſt Crucified.* If any of you think any of theſe too farre fet, rather haled then drawn out of this Text, when I come to the particulars, I hope to give him a reaſonable ſatisfaction.

And thus I have drawne a Map of the holy Land: or rather as God brought *Moſes* to the top of Mount *Nebo*, where he ſhewed him a ſight, a *Synopſis* of the Land of *Canaan*, ſo have I you: but as it was then, ſo it is now, and ſo it will ever be, we muſt travaile ſome dayes journies, before we can enter into that good Land: we muſt winn it, and weare it, we muſt fight with the enemies of God, before we can fill our ſelves of the milke and honey, of that Land which flowed with milke and honey.

Thus much I think I may be bold to ſay in generall, that he that is indifferent, if he thinke adviſedly on the matter, will ſay, that I have taken an indifferent courſe: I have taken theſe to try my ſelfe, but I have refuſed more which I might have taken, becauſe I would not tire my auditors: I have ſelected theſe to exerciſe my meditations, out of many other which I neglected, that I might

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not exceed the proportion of this exercise: for who sees not that *Antichristianisme* is nothing else but an *opposition in a mysterie*, to the mysterie of *godlinesse* revealed in *Christ*, either by open oppugning, or secret undermining: or if there be any that cannot see, he may well heare the Proverb, *Who is so blind, as he that will not see:* so that if I had a minde to favour my selfe, I have a faire occasion to make choise of mine enemie, among all the troopes of the Romish Antichrist, and single out the weakest: but I rather follow the direction of the lot that is falne into my lap, and set upon him that stands neerest, though he strout wide, and speake boistrous, and looke big with horrour and disdainfulnesse.

I remember, how *David* with a little stone which he found by the brook, branded that proud *Goliah* in the forehead, and foundred the uncircumcised *Philistim*, that defied the Hoast of *Israel*, and the Lord of Hoasts. And *Daniel* makes mention of a stone that was cut out of the mountaine without hands, which brake the glorious image of *Nebuchadnezzar*, whose head was of gold, the armes and breasts of silver, the thighs and legs of brasse, the feet of iron, (a man would think all metall) and yet that little stone battered it all to peeces. Behold, I stand by the brooke of water, by the book of God, for the *Scripture is the river, that makes glad the City of God:* behold in these christall streames, the stone, the *Lord Christ*, for *Christ is the stone* which the proud builders of *Babel* refused,

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fuſed, but is become the head of the corner, which the *Maſter-builder* hath put in *Sion*, an *elect and precious ſtone*: me thinks I want nothing but *Davids* hand, or *Davids* ſling, to check the ſcornefull Whore with a blow, and ſpoile the *myſterie* that is written in her forehead: and yet againe me thinks I need not *Davids* hand, ſince I have his ſtone: for his ſtone is the ſame, that *Daniels ſtone, and Daniels ſtone* (like the *Phœnician* ſhips in *Homer*) is guided by an higher Intelligence, and can doe the feat without hands: and as the ſtone without hands intimates, according to our interpreters, the Virginitie of *Mary*, out of whom *Chriſt* was hewen, without the help of man: ſo *Chriſt* in my Text, may be taken out without hands, without any great paines of man, to breake the clay feet, the brittle pillars of that braſen-faced Whore, to breake them like a Potters veſſell. And though I know the *Fathers* and *Councels*, like *Sauls Armour*, are not needfull for *David* in his combate: yet perhaps it were no hard matter for the happy champion, when he hath foyled his enemy with a ſtone out of the Scripture, and laid him grovelling in the duſt, to ſet his victorious foot upon his necke, and ſtrike off his head with the edge of the Fathers, as it were with his owne ſword, in which he gloried.

Perhaps you wonder wher's the point all this while: is that loſt? is that forgotten? tis true: but I chooſe rather to leade you into my further diſcourſe, though with an unſeaſonable preface, then

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then trouble you with an unseemely repetition of the former: though I might plead the prescription of time, enough to secure me from exception or obloquie: and yet I presume that, with your favourable construction, I have erred indeed, but so as not *praeter casam*, no nor *praeter causam* neither. I come now to it.

The first point of the Explication was, that *Christ is a sufficient Saviour*: out of it I deduced, 1. *That Saints are no Saviours*, nor therefore to be *invocated as Saviours*: here is no such magneticall and invisible Sympathie, that any man should wonder what necessity tyes these two together: neither is their any such forced deduction, that a man should need to pumpe or cherne to make it come: the dependance is easie, as it is in the links of a chain, draw one, and the rest will follow: as it is in water spilt upon an even table, it is very docible to go which way soever the finger will lead it; so willingly doth this consequent offer it self to your consideration, out of the precedent position. Well then, this is our Theme, for this time, that *Saints are not Saviours*, nor therefore *to be invocated as Saviours*: wherein I purpose first to represent unto your view a light adumbration, a rude draught of it, instead of an exposition of the state of the question, which shall containe (as it were) a *Sciagraphy* of the truth, and a *Sciamachy* against the falshood: I shall measure but three paces in this porch, before I bring you into the maine building, the first will be in the *generall Idolatry of the Synagogue of Rome*,

Rome, which offends against *Christ crucified*: the second, in that which is committed *with the Saints in generall*: the last, in that which particularly concernes the *Virgin Mary*.

For the first: It was said of old *Rome*, that it was † *The Epitomie of a Family, or rather of superstitious folly*. But it is more true of new *Rome*: good Lord! what a world of trinkets, and trash, and trumperie, is their great *Colossus* stuffed withall? what *apish imitation*, what *sottish devotion*, what *popish superstition* is among them? insomuch that a man would doubt, whether he should laugh, or scorne, or abhorre those fardels of folly; whether hee should laugh at the act, or weep for the actors; whether he should pity their simplicity, or spit at their sinfulnesse.

† ἐπιτομὴ τῆς οἰκουμένης ἐπιτομὴ δεισιδαιμονίας.

If ever the saying of the *Preacher* were verified in simple truth, *Vanitie of vanities, all is vanitie*: here it is more then true, and that with advantage, by a kind of transcendent supereminency of truth, *Vanitie of vanities, all is vanitie*: or if there be any thing *viler than vanitie*, they shall vie with it for vilenesse: or if there be any thing *lighter then vanitie*, they shall weigh with them in the ballance for lightnesse.

The *Egyptian* blindnesse was nothing comparable to this; the *Egyptian* darknesse, not halfe so palpable: or if that were more palpable, I am sure, this is more culpable: The *Egyptians* worshipt vile creatures, but yet living creatures; the *Romanes* worship stocks and stones, and dead carkases: they

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worship Oxen, and Owles, and Rats, and Mice, and Cats, and Crocodiles, and such like vermin: these worship *Iudas* his Lanthorne, *Francis* his Cowle, *Beckets* shooes, and *Iosephs* breeches, and a peece of stone that was in the Well where the *Virgin Mary* washed the swadling cloutes of *Christ*, as sorry Saints I trow: They sute at the Catadupes of *Nilus*, and their heavy eares were made deafe with his barbarous language, and (as it were) rockt asleep: there fell no dew from Heaven upon their heads, that might wet their locks, that might soften their rockey hearts, and make them bring forth better fruits: no marvail then, if they worship *Nilus*, whose steps dropt to them fatnesse, whose rich inundation filled their Vallies with Corne, and crowned their yeares with gladnesse, so are the words of the *Psalmist*: no marvaile if they worship't *Nilus*, and that cursed vermin, the fruitfull spawne of his too fruitfull wombe: but these men are *brought up at the feet of Gamaliel*: and if they did not preferr the seat of the scorners, they might be preferred to the chaire of *Moses*: they *sit in the Temple of God*, and heare the silver Trumpet of the everlasting Gospell of God, proclaiming war against such idolatrie from the Lord of Hoasts: and yet they heare no more, then their stocks and stones heare them: the dew of Heaven hath richly falne among them, and yet like *Gideons fleece*, they are dry, when all the Regions about them are wet: their stubborn hearts remaine as hard as the Adamant, to speak with *Iob*, *as hard as the nether milstone*,

But

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But I pray tell me, what is the ſumme of their devotions, or, if you will heare me, I will tell you what it is, by my caſting a ſmooth-faced ſmiling picture, a Sainniſh ſtone, a rotten ragg of a naſtie Relique, a B in a box, a Crucifixe I meane, a pretty coſſet, *Agnus Dei*, theſe are the particulars, now lay them altogether, and the Summe amounts to this (if my Arithmetick faile me not) pretty maumets, pretty puppets for ſuch wanton babies as they are to play withall, and as we uſe to promiſe children fine gay things of nothing: this is the ſumme of their devotion. Behold, theſe are thy gods, ô thou ſonne of the rebellious woman, ô thou daughter of *Rome*, thy gods in which thou truſteſt: this is the precious merchandiſe that hath drawne all the trafique of the World into thy ſtreets, theſe are the Apples after which thy ſoule luſteth.

Pardon me, if theſe termes ſeeme ſomething light: the toyes themſelves are ſo ridiculous, that I could not finde in my heart to vouchſafe them any graver ſpeech: but I will make amends, and turn them all away packing: only let me remember what your worthy Biſhop *Claudius Taurinenſis* ſaid excellently of ſome of them your *Agnus Deies*, *Pictos adorant, vivos devorant*, I will make bold to Engliſh it rudely, *they worry the living Saints, while they worſhip the dead*: but *Chriſt* did not ſay, *Pinge, Agnos tuos*, frame thee Lambs that may repreſent me, but *Paſce agnos meos*, *Feed the Lambes* that doe repreſent me: but it ſeemes they do not much re-

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gard what hee ſaid: and yet he did not only ſay thus, but he conjured them alſo with the powerfull charme of love, if thou love me (*Peter*) *feed my Lambs*: and yet theſe devout adorers, like *deafe Adders, ſtop their eares and will not heare the charmer, charme he never ſo wiſely.* I conclude this point: As *Ariſtippus* once anſwered him that asked, what his ſonne ſhould be the better for learning, if he beſtowed it on him: *Vt nihil aliud* (ſaid he) *certè in Theatro non ſedebit lapis ſuper lapidem*: ſo may I make anſwer to him that ſhould demand, what ſhould any man be the better to *come out of Babylon*, out of *Rome*, and betake himſelfe into the boſome of the faithfull Spouſe of *Chriſt*, our Church, our Religion: *Vt nihil aliud certè, in Templo non orabit lapis ad lapidem*, blocks ſhall not proſtrate themſelves before blocks, nor ſtones proſtitute themſelves to ſtones, living ſtones, to liveleſſe ſtones; ſenſitive blocks, before ſenſleſſe blocks, beſide a thouſand priviledges.

And thus I paſſe to take the ſecond ſtep, which was concerning *Saints in generall*. *Bellarmine* hath a very tragicall and paſſionate preface to this controverſie: hee fals fowle with us Proteſtants, hee termes us ſcoffing *Lucians*, and Gyants, that make warre againſt the Gods, and ſuch like flowers of his wild Rhetorick, *Canina facundia*, dogged eloquence he beſtowes upon us: and perhaps he was at great coſt to gather them, but we conne little thanks: and then like ſome deſperate Fencer, that hath more heart then braine, more malice then might

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might, he hewes, and laſhes, and foynes, and ſtrikes blindfold, he cares not where, and hits he cares not whom: or like ſome mad dogg, he hath a quarrell to every one he meets: he grins at *Erasmus*, he ſnarles at *Melanchthon*, and barkes at *Illyricus*, and ſnatches at *Luther*, and worries *Calvin*, as though hee had to deale with ſome carion carcaſe; this is the only difference, the teeth of a mad dogg are poiſon, but his tongue is no ſlander: at laſt, as a man newly awaked out of a trance or ſleepe, he throwes his envious eyes to heaven with great devotion, (forſooth) and wonders why the ſtarres are ſuffered to ſtand there, belike hee thinks to convince their workes of darkneſſe: hee wonders at the patience of God that ſuffers us hereticks to diſcover their Catholick abominations, in the falſe worſhip of Saints, and vindicate the glory of God, from their impudent impoſtures. Me thinks, this preface is like the Painters Table. One ſpake to a Painter to draw him a Horſe running in full ſpeed: he did, and gave it him, but gave it with the wrong ſide upward: the man diſliked it, and told him, he ſpake for a runner, this was a tumbler, no hurt, quoth the Painter, turne the Table and this will runne: ſo in that Preface, all may be true, but all is turned upſide downe; like the Horſe with his heeles upward, ſprawling toward Heaven: but change the perſons, and let that bee ſaid of the Papiſts, that hee would faine make the world believe is true of the Proteſtants, and I blame not the Picture: or as the Painter ſaid,

turne

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turne the Table, and all may runne well enough, or at least go currant. But what if we should let the Jesuite goe, perhaps he had as live be some where else, and as live be doing something else, as bee brought in for a tumbler to play tricks: if you thinke so, I am content to dismisse him: well then, to leave the Cardinall, and come to the cause.

The Papists have brought in so many new Saviours, that the true Saviour is gone out: I know not how they will find Heaven, but I am sure, they have lost *Christ*, they have lost the way to Heaven: for he is the *way*. And if there be any spark of faith, any remnant of the faithfull flocke among them; they may well complain, as *Mary* did to the Gardener, when she went to visite the sacred body of the Lord, and found it not, *Sir, they have taken away my Lord, and I know not where they have laid him*: if there be (I say) any faithfull *Mary* among them, like *a Lilie among thornes*, which led with an holy zeale indeed, but misled by ignorance, should thinke to find him in their crowd of Saints, wrapt up in some of their reliques, as he was once in linnin cloaths, I thinke some Angell would tell her, as he did, *He is not here*; I thinke *Christ* himselfe would take the paines to meet her, and instruct her thus: *Mary*, I see thou meanest well, but yet thou missest much, thou art in a right mind, but thou art in a wrong box: it is but lost labour to seeke *the living among the dead, the living Saviour, among the dead Saints*: I would have thee know therefore, I have retired my selfe from this Garden, and shall

not

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not feed any more among these Lillies, *but untill the day breake and the shadowes flee away, I go, my welbeloved, I go to the mountain of spices.*

But why do I presume as it were to teach *Christ* to speake, who is the *word*, in whom God speakes to us? or why doe I relate his speech, who am *a child and know not how to speake?* I know the Criticks taxe *Homers* rashnesse, in reporting the song of the Sirens, because it cannot be thought, how it should be done, but it must needs fall many bowes short of expectation: such things are better suppressed, then expressed; or if expressed, better *velo*, then *penicillo*; that veile of silence is the best attire of sobrietie: and I may feare a more just censure that have reported what *Christ* said to *Mary*, since, never man spake as he spake: but you know the Lord himselfe vouchsafes *balbutire nobiscum*, and therefore hee will beare with *Moses* stammering tongue, if he goe on his errand: nay which is more, though it do stammer he will have it go on his errand, on his Embassage: nay, he will admit of no excuse neither, as you see in *Moses*, so that I hope, I shall need no other Apologie or excuse.

The word of God, in the description of the holy Land, hath foure things observable in the golden line that directs our passage thither: two for the *way*, and two for the *end*: for the way,

1. That it is *streight* without crooke.
2. That it is *narrow* without croud.

For the *end*, that the gate of the Royall City,

1. Is

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1. Is *narrow*, 2. Is *one*: but the Popes Itinerary, made out of the lying Legend, the cosoning Calender, the Ephemerides of the Saints, contradicts the Kings map, the word of God in all these: there is a *lying spirit gone out*, and gone into the mouths of the Prophets of *Iezebel*, to send *Ahab* upon an unhappy voyage: and as the *Israelitish* spies, (all beside *Caleb* and *Ioshua*) spake evill of the good Land, so the Romish spies, which they have sent to view this Land, speake false of the true way, which the *Israel* of God must walke in, if they meane to come to the God of *Israel*.

1. They have made the *way crooked*: As the man in the Gospell that offered himself to follow *Christ*, would faine have taken a vagarie, and fetched a circuit by his fathers house, that hee might *have saluted him, and bidden him farewell* with a kisse: and another, would have visited his fathers tombe, and seen him honourably interred, whereas they should have followed *Christ* directly: so the Papists will not goe the nearest way to Heaven, by *Christ*, but will needs coast about, by the *Sepulchers of Saints*, for feare belike, that if they should make too much haste, they should come too soone thither: But the Lord commands us, *to make streight ways for our steppes*, * and *to make streight steps in that way*: but the crooked crabs in the dead Sea of *Rome*, will not learn to go streight: their crooked lives, must needs runne on in crooked lines: and their blind workes, will needs finde blind wayes, rather then they will keepe the Kings

* ἐνθύνατε τὰς ὁδοὺς τοῦ κυρίου.

Kings high-way to Heaven : as superstitious travellers, that turne aside to worship *every greazie stone : or as the Iewes, (perhaps as they went to the Temple) would make a stay at every greene hill, and every shadie grove (the Lord complains thus) as ye have seen some hackney Jades at every green banck, with a moneths minde to bait there, and steale a sweet bit, a mouthfull of Idolatry.

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* παντα λιθον λιπαρον.

2. They *have made the way wide.* You know the man who said, he would not leave his part in *Paris*, for his part in *Paradise* : And I thinke it not impossible to finde some daintie minion in the Whores lap, that would not exchange his *Cardinals Hat*, for a *Martyrs Crowne.* But for this time, we will thinke, that they thinke at least, that they would come to heaven : But when they heare *Christ* saying, *I am the way*, they thinke in their conscience that's too narrow; and when they heare him say plainly, *that the way is narrow*, they say plainly that's *an hard saying, who can beare it?* And as the *young man that came to Christ*, went away griev'd at a like speech : so they are grieved indeed, because they were as covetous as he was : but they will not goe away because they are not so ingenuous as hee was. But why was the young man grieved, and why are they grieved, as the young man was? because he was *rich*, because they are *riotous* : they are afraid that narrow way will not receive their goodly traine, their great retinue : fond men, that cannot be contented to *go to heaven*, except they *goe in state* : very fooles, that will not

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(as the Proverb is) leave their bables for the Tower of London, their towers of *Bable* for the *Lord*: that will not shake hands with that *folly*, that they imbrace this *felicitie*. But why will not they goe away as the young man did? hee was a young man they thinke, and they are grown gray in mischievous devises: they meane to try conclusions ere they goe away. What doe they then? they hire a rascall rout of hungry ditchers to breake up the fence, that the word hath made, to make the way broader then the merits of *Christ*, and then they eke it out with the forged merits of Saints: and being so drunken with superstition, that they cannot passe the lake that burnes with fire and brimstone for evermore, upon that one planck of *Christ*, as they say the barbarous Turkes doe, when they meet a deepe river in the way that interrupts their course, they slay their poore vassals, and make a bridge of their dead corps: so they inlarge that bridg with the rotten boords of Saints mediation: but it is to be feared, that while they, in their Pontificall fancies imagine the bridge (by their deceitfull moone-shine) wider then it is, they find themselves deeper then they would, plunged in that *Lake that burneth with fire and brimstone for evermore*.

3. *They have made the gate wider*: They are so cram'd with the sinnes of the people, and fed so fat with their *follies*, and so puft up with the winde of *pride*, that they have no hope to get into Heaven, if all that get in must do as *Christ* said, *Strive*

to

to enter into the strait gate: beside their great Master would faine have the gate so large, that he might goe in with full soope, top and top-gallant, without *vailing his triple crowne*, or bending his stubborn knees: for he is as stiffe as though he had eaten a stake: his joynts are like the Elephants, they are no joynts: and like *Nebuchadnezzars* Image, their leggs are of brasse, they cannot bow, so much as to him that made them: they are like some nice and cold hearers of the word, that are willing to heare and make toward the Church (perhaps they made a short dinner for haste) but when they come there, and see a little doore beset with a great throng about it, they shrinke their heads into their shell againe: they meant to heare, but they never meant to croud for the matter: the Cat loves fish, but will not wet her foot: they had rather swell and putrifie, and die with sin and ignorance, then be so sweezed. But what doe they in this case to helpe themselves? they have set on worke many skilfull Carpenters (perhaps some apprentises of that jolly Carpenter, that made a gate of a window by his learned interpretation of a place in the *Acts*) they have furnished them with store of timber out of the Popes storehouse of Saints Reliques, and these have promised to give so much scope to the gate, that the most profound bellies may step in and not complaine for want of elbow-roome.

4. They *have made many gates instead of one*: The Grammer of the Gospell writes it ἡ πύλη *the*

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gate, not the *gates*: and *Christ* saith, *Ego sum ostium, I am the doore*, not the doores: *I am, and no other*, as the Lord speaketh in another place: But these foolish *Florentines*, (I think *Florentines*, I know foolish) these foolish *Florentines*, have a strong conceit, upon a weak ground, that the more gates go out of their City, the more gaine comes in, and therefore have made *so many Saints as are gone to heaven*, so many *gates to goe to heaven*. Excellently saith the Spirit of God in the *Revelation*, *Revelation* 21. *and the* 21. *And the twelve gates were twelve Pearles*, every severall gate was one Pearle: the translation abates something of the worth, for those Pearles in *English*, are *Margarites* in *Greek*, and those *Margarites* are the best of Pearles, and represent *Christ* himselfe, and that most sweetly: for those *Margarites* are begotten of the divine influence of the starres, and conceived of the pure dew of Heaven, though a poore shell gives them entertainment: so was *Christ the Sonne of the most High*, begotten by his eternall father, and conceived by the Holy Ghost, though he did not *abhorre the wombe of the Virgin*, though the Virgin *Mary* brought him forth.

But here seemes to be many gates. I pray mark: there is a *double number*, and a *double unitie*: there is a *number* of twelve, and a *number* of three: of twelve, round about for the twelve tribes of *Israel*: of three, on each side for the *Gentiles* in all quarters of the world, three to the East, three to the West, three to the North, three to the South: twelve

twelve, that the fulnesse of the *Iewes* may contain by those gates; three, that the fulnesse of the *Gentiles* may come in and sit *with Abraham in the Kingdome of God.* * Againe, there is a *double unitie*, an *unitie of matter*, all these gates are made of *Margarites*: an *unity of forme*, they are all made of one *Margarite* a peece; and that *Margarite* I told you was *Christ*: so that in effect, there be many goers, but one gate: there be many *Iewes* and *Gentiles* to enter, * *this gate will receive them all*, both *Iewes* and *Gentiles*, that shall be gathered from all the foure winds of the earth.

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* οὗδος δ' ἀμφοτέρους ὁ δὲ χρίσεται.

This is the gate which the Angell of God hath measured with his golden reed: but the leaden meetwand of the Popes Canonization hath laid us out gates made of the rotten wood of Saints, if it did but chance to glow a little in a gloomy night of darknesse.

I will end now this point of *Saints in generall*. We read of some that *take the Kingdome of Heaven by force: For the Kingdome of Heaven suffers violence, and the violent take it by force*, saith *Christ*: and yet these men are commended: for it suffers them, *grata est vis illa*. We read of some againe, that *purchase the Kingdome of Heaven*, for *the wise Merchant sold all that he had, to purchase the field*, in which he knew there was a rich *Margarite*, and that *Margarite* was *Christ*, and that *field* was *Heaven*: and yet this *Merchant* is commended: but we doe not read of any that *crept into the window*, but *thievs and robbers*, and they are condemned:

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Mat. 13. 46

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not but such thieves and robbers are the Papists, that thinke to steale in by the windowes of Saints prayers: and that when the gate stands wide open, when *Christ* stands forth and invites all, *Come unto me, all yee that are heavie laden, and I will ease you*: and yet these thievs had rather pray to Saints, and neglect *Christ*.

But me thinks, their prayers without Christ, are like the womans Beere, when she forgat to put in the Malt: they are prayers of their owne brewing, and they are like to drinke as they brew, faint beere, faint prayers, thin beere, thin prayers. What if they be strong of the Hop of Saints, yet when there is no graine of faith in *Christ*, not so much as a graine of Mustard-seed in them, I hope I may well terme them thin beere, thin prayers, faint beere, faint prayers. Let me then say to them, Behold, these are thy Saviours, ô thou sonne of the rebellious woman, ô thou daughter of *Rome*, thy Saviours in whom thou trustest: and let mee say to you, *Sonne of man, seest thou these abominations?* then learne to say with me, O the patience and long sufferance and gentlenes of God, toward vile sinners!

Follow me but a little further with your attention, and I will shew you *greater abominations then these*: for now I come to the third step, concerning their *Idolatry with the Virgin Mary* in particular. *Revelation 9.* There is mention made of a *brood of Locusts out of the smoake of the bottomlesse pit*, which are at large described there: among other, this is one

one particular, that they have womens haire, according to the judgement of learned Interpreters: these *Locusts* typifie the flocks of *Easterne Saracens*, and the *Westerne swarmes of Monkes*: but how can shaven crownes (for so Monkes are, and it went before, that they had like crownes upon their heads, which notes, that round shaving in forme of a crowne, which was indeed as precious as a crowne to them, to keepe them sacred and inviolable) how can those bald-pates be said to have womens haire? yes, not litterally, but mystically; because they gloried in *womens haire*: the thing is plaine in storie. The *Saracens* descended indeed of *Hagar* the bond-woman, as it were of purpose to verifie this type, will needs be called *Saracens*, of *Sarah the free woman*: and so they boast of their womens haire. And who knowes not, how the Monks brag of the *Virgin Mary*, and so their bare skuls have borrowed a periwig (as it were) of womens haire. But what doe they with it? As the *Carthaginian* Matrons once suffered themselvs willingly to be shorne, that the men might make Engines of their haire, for the defence of their Citie: so the Carthusian Monkes, and other of the same rabblement, have made an engine, an ἑλέπολις of the Virgins haire to take heaven withall; and let me tell those bold climbers, in what danger they are of an irrecoverable fall, as the Proverb is, * *the sword hangs over their head in a slight haire*, as it did for *Dionysius* his Parasites: let them looke backe to their *originall*, *the rocke out of which they*

* θρὶξ ἀνὰ μέσσον.

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they were hewen, the pit from whence they came. If the clew of the Virgins haire hath led them to a posterne doore of Heaven, the *key* of him that is the *Angell of the bottomlesse pit* must open it: but let me tell them, that *pit is bottomlesse*, there is no hope of getting out, and therefore *that key is bootlesse*, there is no hope of getting in.

The *Helvidians* of old, cal'd the perpetuall virginitie of the Virgin *Mary* into question: but shee might have beene * *a perpetuall Virgin*, as well as she was † *borne of God*, if she had not falne into the *Priests* hands: they have shrived her but illfavouredly: for though her spotlesse virgin-soule, injoy an innocent sleep (I do not meane, an * *everlasting soule-sleep*) in the bosome of *Abraham*, yet these artificiall leachors, have made shift to find a trick, by a *vertuall*, I cannot say, because it is most *vicious*; by a *spirituall*, I cannot say, because it is most *carnall*; but by that which the sonnes of the Philosophers call, a *vtrtuall* or *spirituall* contact, to contaminate her memorie, which should be blessed, and to commit folly with her very name.

* ἀεὶ παρθένος
† Θεοτόκος

* ψυχοπαννυχία.

For what I pray you, are † *those flattering titles* which they give her in their prayers, *Queene of Heaven*, *Mother of grace*, *Port of Paradise*, &c. but such uncleane and unchast names for a Virgin, that if she should heare them with patience, I would not be afraid to say, she were the most impure harlot that ever was: but her blessed spirit abhorres their cursed breath, and they, while they thinke to sowe these ungracious seeds of spirituall whore-

† κακόσεμα.

whoredome in her moſt gracious eares, doe but imbrace a cloud, inſtead of a Queene; a *Ione*, inſtead of a *Iuno*, as he did; and ſo beget miſhapen *Centaures*, I may ſay, centuries of misbegotten *Orizons*. Or, what are their ſtrange devices, that *God hath given her his Kingdome*, and reſerved only that other halfe to himſelf, the half of mercy to her, and the halfe of juſtice to himſelfe: that he contents himſelfe with his *Bench of Iuſtice*, and hath placed her in the *Mercy ſeat*: and that this was prefigured in *Ahaſueroſh*, who promiſed *Heſter* the halfe of his Kingdome: a goodly ſtratagem to drive men from God to *Mary*. Againe, that there are two Ladders up to Heaven; a red Ladder by *Chriſts blood*, and a white Ladder by *Maries beautie*, which is farre the eaſier: me thinks theſe men miſtake *Iacobs* Ladder, but yet ſomething like it was, for they are in a dreame, as *Iacob* was. But I will not rake this dunghill of ſtinking blaſphemies.

Yet if a man would take the paines, to turne over their ſtinking Roſaries, but as often as they do their beads in a day, he ſhould ſoone perceive, that the name of *Chriſt* is out of faſhion, out of date, and the name of the *Virgin* in the freſheſt honour: the withered Lawrels of *Chriſt*, are faine to vaile the Bonnet and give place to the flouriſhing, prime, and greene Garlands of the Virgin: as *Lucullus* did once to *Pompeys*: and ſome merrie Courtier might aske no more, whether *Mary* were gracious with *Chriſt*, but whether *Chriſt* were with

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Mary; as they did ſcoffingly, whether *Alexander* were gracious with *Hepheſtion*: *Mary* hath all the ſutors, *Mary* hath all the preſents, *Mary* doth all in the Court of Heaven. It is not here, as it was once ſaid of *Themiſtocles* his ſonne, that he ruled all *Greece*, becauſe his father ruled all, and his mother ruled his father, and he ruled his mother: For the Popes Sophiſti call Logick in a *Sorites*, and ambitious Rhetorick in a *Climax*, is cleane contrary: God rules the World, his Sonne rules him, and *Mary* rules his Sonne; therefore *Mary* rules the World. She is become, againſt the *Lex Salica*, I am ſure, againſt the *Lex Cœlica*, the new Queene of Heaven, at leaſt, as though her ſonne were in his minority, the Queene Regent. She complaines her ſelfin *Eraſmus*, that ſhe hath ſo many Clyents, ſo much cuſtome, *tantum non enecant*, ſhee hath much adoe to take reſpite enough, to take breath enough, to keepe life and ſoule together: belike they meane to kill her with kindneſſe, to preſſe her to death with loads of honour; as the perfidious Virgin was ſerved that betrayed the Capitoll: they come ſomething neare already, *tantum non enecant*. But if there be any that make ſhew to *kiſſe the Sonne*, as the *Pſalmiſt* ſpeakes, it is to be feared, that it is not becauſe they are *afraid leaſt he, but leſt ſhe be angry*: or according to our common ſpeech, many kiſſe the child for the nurſes ſake: they kiſſe the child, but their mouth waters at the mothers lips, they make much of the child and dandle it in their armes, but it is but to inſinuate themſelves into

into the ſweet embraces of the mother.

And yet theſe filthie monſters of luſt (for they are no better then monſters, bewitched out of the ſhape of men, by the powerfull charmes of the Romiſh *Circe*, and her golden Cup of fornication) theſe filthie monſters do ſo pleaſe themſelves in their filthineſſe, that as the Apoſtle *Peter* ſpeakes, *they ſpeake evill of us, as of thoſe that do evill, and thinke it ſtrange, that we doe not runne with them into the ſame exceſſe of riot.*

Like ſome fond and amorous Bridegroome newly wedded, that dotes may chance upon an homely ſpouſe, and wonders that all his neighbours doe not meet him with their mouths full of wonder and gratulation, that they doe not worſhip her whom he adores: becauſe forſooth, ſhee is written for a Saint in the Calender of his heart, he thinks ſhe ſhould be received for a Queene in the Charter of their Pariſh: becauſe ſhe is the Idoll of his fancie, he thinks ſhe ſhould be the goddeſſe of their faith: he is ſo well acquainted with the zeale of his owne private devotion, that hee cannot but admire, what cold blaſt of ſtupid ignorance or envie, (for he hath not the power to think it any other) hath ſo frozen and congeald them, that they do not melt into his mold, that they will not be reduced to his temperature.

But to give them their anſwer. The *Old Iewes baked for the Queene of Heaven*, and the New Collyridians did the like for the Virgin *Mary*, whom they cald the *Queene of Heaven*, and ſo do the Pa-

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piſts, the ſole heires of both their follies. But let *Epiphanius* anſwer them all: The *Virgin* is to bee *honoured*, ſhe is not to be *adored*; ſhee is *bleſſed* among woemen, but not *God bleſſed for ever*: or, that I may allude to thoſe cakes, ſhee may be honoured, that is *frumentum*, *corne that growes in Scripture*, a Chriſtian ſtomack may digeſt it: but ſhe muſt not bee adored, that's *fermentum*; it is ſo ſowre of *the leven of the Phariſees*, that a Chriſtian ſtomack (as *Eraſmus* ſaid, he had *Animum Catholicum*, *ſtomachum Lutheranum*, a Catholike minde, and a Lutheran maw, becauſe he loved no fiſh) I ſay, a Chriſtian ſtomack cannot brooke it: in a word, their Cake (as we uſe to ſay) is dow baked: and it were to be wiſhed, that theſe blinde *Collyridians*, if their mouth be out of taſte, at leaſt would *annoint their eyes with that Collyrium*, commended to the Angell of *Laodicea*, *Revelation* 3. ſome eye-ſalve of the Scripture, that they might ſee the groſſeneſſe of their Idolatrie.

If they could but open their eyes, I doubt not, but they might ſee *that we give more to the Virgin then they*, that we are not Hereticks, becauſe wee doe not give ſo much to the Virgin as they doe; but they are Atheiſts, that give ſo much as they do: and yet to ſay truth, we give her more then they do; they would make her *worſhipfull*, we would have her *honourable*: an eaſie Herauld would decide the controverſie, which is the better title: and ſo would an eaſie Divine, which are the *Antidicomarianites*, they or we. But if they will needs

ſleepe

ſleep ſtill, loth to part with this pleaſant dreame: let us call and ſee if we may awaken them: *Behold thy gods, ô thou ſonne of the rebellious woman, thy gods in whom thou truſteſt! Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.* But why doe I ſpend ſo much breath in vain, they are not *deafe*, but *dead* in ſinne: let me rather ſpeak to you that heare me: *Son of man, ſeeſt thou theſe abominations?* then learne to ſay with me, *O the patience, and long ſufferance, and gentleneſſe of our God, toward vile ſinners!*

I am come you ſee to the higheſt ſtep: I have now finiſhed my narration or generall explication of Popiſh Idolatry, and I ſtand (as it were) upon the higheſt pinacle of the *Tower of Babel*: I ſhould begin to pull downe: but the time will not ſuffer.

1 Corinth. 2. 2.

For I determined to know nothing among you, but Christ Jesus, and him Crucified.

BEfore I proceed any further, I must beseech you all to heare with *wisdome* and *love*. Let no man thinke these fowle Idolatries either *lesse abominable*, because they are so *ridiculous*; or more *tamiable*, because the phrase of my speech hath seemed hitherto to smile upon them. I thought I must confesse the Nature of this exercise, especially in a controversie, admitted of some libertie, and I wish I have not taken too much, and beseech you so to interpret me.

But as the picture of a Goddesse in a certaine Temple was so contrived, that she frouned on men as

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as they went in, and ſmiled as they came out, as though they had wonn her good wil with gifts and offerings: the Prieſts they did indeed, whoſe deviſe it was: and therefore I think the men, clean contrary to their Goddeſſe, ſmiled when they came in, as knowing nothing; but fround, when they went out ſo cheated: ſo, though yet my entrance hath ſeemed to ſmile, yet I meane to learne to frown, before I go out of this Temple of Idols: I meane to whip out theſe cheaters, though I came in like a *Lamb* (as they ſay of Moneths) I will endeavour to goe out like a *Lion*: I meane to walk with a *fiery tongue* among this ſtubble: and if this fat *ſuperſtition* begin as *Agag* did, to *walk delicately*, and ſay with her ſelfe, *ſurely the bitterneſſe of death is paſt*: let her know, I owe a ſacrifice to the God of *Iſrael*, and that muſt and ſhall be paid with her blood, *gratior nullus liquor tinxiſſet aras*, as hee ſaid.

Now I proceed: I had brought you to the *gates of this Babel*: we muſt caſt a mount againſt, and plant our batterie: I will tell you before hand, what you ſhall ſee afterward, that when you ſee it, you may obſerve all things more exactly.

1. You ſhall ſee the *Armie*: then,
2. The *ſucceſſe*.

The *Armie* ſhall be diſtinguiſhed into *Captaine* and *Soldiers*.

The *Captaine* ſhall be the *Word of God*, even *God the Word*, who is the *Captaine* of the *Lords Hoſts*, (ſo ſtiled in *Ioſua*) and the *Lord of Hoſts*: whoſe name Ioſ. 5.15.

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name is written in his thigh, *Revel.* 19. *The King of Kings, and Lord of Lords.* The *Souldiers* ſhall be *valiant reaſons* that have ſworne fealtie to him, and put their neck under his yoke, that will fight manfully under his banner. The *Succeſſe* I need not tell you, you know alreadie by the Armie: yet I will tell you, that you may know the better.

1. *Victorie:* Not a blow ſhall be given, not a ſtroke ſtruck, but the *Prieſts ſhall march before the Arke of God round about the Citie: they ſhall blow their Trumpets*, at the command of their great Commander, at whoſe ſhrill voice the tender women ſhall teare their haire, and howle, as you have heard paltrie curs when a bell rings: feare ſhall come upon the inhabitants of the land: their *hearts* within them ſhall *melt like water*, and their *feeble knees* ſhall knock together, the *foundations* of the City ſhall ſhake, and the whole frame tremble: yea, their mightie champions ſhall fall low, and like the duſt that is under his feet: their paper wals and painted caſtles ſhall fall low, and kiſſe the ground on which he treads.

2. We will *erect a ſtately Trophee* for a monument, wherein ſhall be ingraven in indeleble Characters for all eternity, the true *ſtorie of their pride*, the *juſt cauſe of their fall*, the true ſtorie of their ſin, the juſt cauſe of their ſhame.

3. We will *ſack the houſes*, and ranſack the ſtore-houſes, and ſee what treaſures we may cary away for our owne uſe, to enrich our ſelves withall. Briefly and plainly I will,

1. *Con-*

1. *Confute this their opinion by Scripture, and reason* out of Scripture.

2. *Refute their weake arguments.*

3. *Observe the causes of this grosse superstition.*

4. *Collect some uses :* This is the summe of all that followes.

The first place of Scripture shall be against the mediation and invocation of Saints, *John 2. 4. Jesus said unto her, Woman, what have I to do with thee? &c.* You may read the Story at large, I will run over my meditations. Observe with me.

1. Out of the Story, *Mary* was not sent here to *Christ* by any, to mediate for them; but she went of her owne accord.

2. Out of the words.

1. Severally, *Woman*, not Queene of Heaven, not Mother of Grace, nor Mother by nature, (though that were by grace too, for the Angell stiles her * *as one that had received grace*) not so much as Mother, but plaine *Woman*: *What have I to doe with thee?* or what hast thou to do with me? according to the sense: as if he should have said, as he did,

† *This my command from me receive,*
Thine own work do, thine own web weave.

Meddle with that you have to doe, you have nothing to do with me.

2. Joyntly out of the connexion, *Woman, what have I? &c.* as if he had said, *Thou art a woman*, therefore thou hast nothing to doe with me: thou hast nothing to doe with me, *because thou art a woman*

* ἢ κεχαριτωμένη.

† τὰ σαυτῆς ἔργα κόμιζε, ἴστον ἐ ἠλακάτην τε.

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man: or, thou haſt nothing to do with me, why? becauſe thou art a woman. Thou art a woman, what then? Thou haſt nothing to do with me.

But imagine a Jeſuite had ſtood behinde her when ſhe heard this: no doubt but he wou'd have prompted her thus: What be thus taken up? Woman: it might have beene Mother: What have I to doe with thee? then tell him, thou haſt ſomething to doe with him: uncover thy breaſts, *Mary*, (they be their phraſes) and conjure him, by the Roſes of thy cheekes, and the Lilies of thy hands, by the wombe that bare him, and the paps that gave him ſuck, by the ſacred name of a mother, to give thee better reſpect: nay, (they be their owne words) *Impera redemptori, jure matris impera*: thus the Jeſuite would have tutor'd her.

But you muſt know, ſhe had a better maſter, even the Spirit of God within her, that taught her a better leſſon: and therefore ſhee ſtands not to contend or conteſt with him; ſhe makes no replys; ſhe knowes what the Pſalmiſt ſaid, *He is thy Lord*, Pſa. 45. 11 *and thou muſt worſhip him*: and ſhee thinkes with her ſelfe, I was rightly called woman, for I have ſpoken once like a foolish woman, but I will make a covenant with my lips, that I offend no more with my tongue: and then as though ſhee did remember her ſelfe, that ſhe had forgotten her ſelfe, when ſhe attempted to preſcribe to him that is above preſcription, ſhe turnes to the ſervants, and commands them to do whatſoever he ſhould command them.

But

But O Blessed Saviour, suffer the sonne of thine handmaid to speake a word unto my Lord, in the behalfe of thine handmaid: Thou bidst us *Learne of me, that I am humble and meeke*, and why art thou so cruel to thy Mother? thou wast as a *sheepe that is dumbe and openeth not his mouth before the shearer*, and why art thou so harsh to her that bare thee? How many, Lord, how many meaner suitors have requested greater matters at thy hand and obtained, and why must a Mother only go away with a denyall? or if she must needs have a denyall, why was not the *bitternesse* of the thing, *sugred* with the *sweetnesse of words*, or why must that *denyall* be embittered with a *check?* but suppose her *rashnesse* deserved, might not her relation deserve a mitigation? why then was that check whetted and sharpned with a question the servant of war and wrath? Thy words, ô thou fairest among the children of men, thy words were wont to distill like the honey, and thy lips to drop like the honey combe, and yet thou hadst not tasted that potion of gall and vinegar, and whence then is this tang of tartnesse? Sam. 6.

But vaine man that I am? τί συκοφαντῶ δέσποτα, *why doe I disease my master?* why do I say, *who shall ascend into heaven* to bring a resolution of this difficultie from him? behold the meaning is *neare*, and *the word is in thy mouth*, and if you will give mee leave, I will tell you. She presumed because shee was his mother, and therefore he thinkes it fittest not to call her mother: she knew too well he was

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O the sweetnesse of the wisdome and providence of our Lord: he gives a *preservative* long before hand, against that poyson which he foresaw the *Italian* Divell would temper long after, to the perdition of many poore Christian soules, if it should not have beene prevented with a preservative: He calls her but woman, that was his Mother; that we might not call her Goddesse, that was but a woman: he *vilifies* her, that we might not *deifie* her: he tels her that she had nothing to doe with him, that we might have nothing to doe with her: And as *Paul* writes, *Be angry and sinne not*: so he who was the *patterne of meeknesse was angry*, that we who are the *Emblems of weakenes* might not sinne: he was angry and *denyed her petition*, that we might not runne and dote *on her intercession*: he denyed her to her *rebuke*, that wee might not dote on her to his *dishonour*: he rebuked her sharply *in a question*, that he might teach us sweetly that it was out of *question*, that she can have no stroke, no hand, not so much as a little finger in the divine worke of mediation.

To wind up all that hath beene spunne out of this Context of Scripture: *Maries accesse to Christ*, was such, and such was her *successe with Christ*, that if I would goe to her, I thinke she dare not goe to him: or if she would goe to him, I knowe I dare not goe to her, except I longed to speed as shee did.

This

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This is the first testimonie which I truste up thus: *Mary* is a woman, and therefore she hath nothing to doe with *Christ*: she hath nothing to doe with *Christ*, therefore we have nothing to do with her, therefore she is no Saviour, therefore no Saints are Saviours, therefore no Saints are to be invocated as Saviours.

The second place shall be 1 *Epistle of Iohn* 2.2. *If any man sinne, we have an advocate with the Father, even Iesus Christ the righteous, and he is the propitiation for our sinnes*: here you see, that the beloved *Disciple* tels us, that *Christ* is the only Advocate: that *lay in the bosome of Christ*, tell us, that *Christ* who came out of the *bosome of the Father*, is our *only Advocate*, not Saints, nor Angels: for here be many things to enable *Christ* for that office, that disable all Saints.

1. *The secret opposition* of Client and Patron, of sinner and righteous, if *that any sin, we have an Advocate, Iesus Christ the righteous.*

2. *The sweet agreement* of the Patron and Judge, the Father and the Son, *we have an Advocate with the Father, Christ Iesus.*

3. *The necessary condition* of him that must be an Advocate, intimated in the conjunction of these words, with those that follow, *we have an Advocate, Christ, who is the propitiation for our sinnes*: As if all were said thus: We are all sinners, for hee had said before, that *he that saith he hath no sinne, is a lyar, and the truth of God is not in him*; and therefore we stand in need of an Advocate: and that

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Advocate must needs be righteous, if he would doe any good for sinners: and we have sinned against the Father, therefore our Advocate must be one that is neare the Father: and because our sinnes cry lowd for vengeance, he must satisfie for our sinnes, that will be heard for mercy: there is no mediation for sinners, but by him who is the propitiation for sinnes: none can *plead* for us, but he that *bled* for us. All these leade us by the hand to *Christ*: He is the *righteous*, the *Lamb*, *the true Israelite without guile*, *the Sunne of righteousnesse*, he is neare the Father, he sits at the right hand of God, he is the only begotten and beloved sonne of the Father, in whom he is well pleased: he made satisfaction for us, and therefore hee knowes best how to make intercession for us: therefore he is our only Advocate. Not Saints,

1. They are not the righteous, not * *righteous, but made righteous*, or if righteous, not the righteous.

2. They are not the only sonnes of God, not † *sonnes, but made sonnes*, or if sonnes, as they are sonnes indeed, yet not by * *nature, but by adoption*: by adoption, therefore by † *making of sonnes*, not by nature; by Regeneration, not by Generation.

3. They are not our propitiation: they did not undergo the wrath of God, for our sinnes: therefore they cannot undertake to procure the favour of God to our prayers: in a word, Saints are not Advocates, they are not Mediators, and therefore not to be invocated as Mediators.

* οἱ δίκαιοι but δικαιοδίδακτοι.
† υἱοὶ but υἱοποιήτοι.
* φύσει but θέσει.
† υἱοποίησις

The

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The third place shall be *Revelation* 19.10. *And I fell downe at his feet to worship him, but the Angell said, take heed thou doe it not, for I am thy fellow-servant, and worship God*: I bring this place, because as you know, the invocation of Angels is a part of this controversie.

1. You have in this verse, the *errour of Iohn*: *and I fell downe, &c.* out of which I observe, as *Salomon* writ his *Ecclesiastes* after his *Vanities*, to testifie his *reconciliation* to the Church: so *Iohn* reports his errour to shew that hee did repent of it. Againe, as *Thomas doubted of the resurrection*, that we might be assured, as Divines observe: so *Iohn* was suffered to fall, that we might be admonished to stand.

2. You have the correction of the Angel, which consists,

1. In a *Prohibition*.
2. In a *Reason*.

The *Prohibition* is, *See thou doe it not*: which is much more emphaticall in the Originall, **see, not*, there is an Ellipsis of the word †*doe*, or some such like: out of which observe,

* ὅρα μή. † ποιῆς.

1. The zeale of the Angell: for that word that is wanting may say as *Christ* did, *the zeale of thine house hath eaten me up*: zeale makes haste, it stands not upon complement of words: it hath no spare time to spend so idly: and therefore the Angell saith abruptly ὅρα μή: as if he should say, I cannot speake till you stand up.

2. The *detestation of the fact*: for you must imagine

gine that what was defective in speech, was supplyed by action: and therefore thinke you see the *Angell either turning away from Iohn*, as offended; or *raising up with his hand*: he thought it not enough to expresse his dislike in words, but hee speakes more effectuall with his hands, and he will have him read his dislike in his countenance. This I observe out of the passionate prohibition, ὅρα μή.

2. Now when he hath raised, he vouchsafes to *conferre* with him, and gives him a *double reason of his refusall*.

1. *I am thy fellow servant*, therefore worship not me: Where by the way note the vanitie of the Popish distinction betweene * *civil and religious*, the glorious triumphant Angels are † *fellow-servants* to the Militant Saints, therefore they cannot challenge so much as **civill-worship* from them.

* Πολεία & λατρία. † σύνδουλοι

* Πολεία.

2. God is only to be worshipped, as it is written in the Law of *Moses*, and therefore the Angell saith, *worship* God: and so you have this Law of *Moses* in deed and litterally † *given by an Angell*, as *Paul* speakes to the *Galatians*.

† διαταγεὶς δ' ἀγγέλων

And we may well say, this *is a blessed Angell*, he *speakes the word of God in truth, without respect of persons*; as they said of *Christ*: yea, without respect of his owne person. And as *David* said of *Ahimaaz*, *he is a worthie man, and brings good tydings*: so this is a worthy Angell, and let us believe him, and if any *man or Angell from God, teach any other Doctrine, let him be accursed*: and though he refuse his worship, yet he is no looser by the bargaine:

for

For as it was said of *Cæsar*, that while he restored the statues of *Pompey*, he established his owne: so while he reserves to God the *propriety* of his honour, he preserves to himselfe the *perpetuitie* of his owne: for *the Lord will honour them, that honour him.* To point this Argument: Angels are not to be *adored*: therefore much lesse *invocated*: Angels are not to be adored, therefore much lesse Saints: to make a compound of the double Emphasis: Angels are not to be adored, therefore much more Saints are not to be invocated. Sam. 6.

The fourth place is, 1 *Timoth.* 2. 5. *For there is one God, and one Mediator betweene God and Men, the man Christ Iesus, who gave himselfe a ransome for all.* We have three things in this Text worth observation, for the truth in hand.

1. The *knitting together* of those words, *one God, one Mediator*; that is, as there is but one God, so there is but one Mediator: and therefore it were Atheisme to set up more then one Mediator, as it is to set up more then one God.

2. The *secret description of a Mediator*, he must be one betweene God and Man, that is, *both God and Man*: he must *participate of both natures*, that must *reconcile both natures*, which agrees to *Christ* only, who is * *God-man*, *Immanuel*, and therefore the true † *Mediator*, the true *Iesus*, that can save his people from all their sinnes: and though hee bee called *Man-Christ*, yet it is the Man that was the sonne of God, as well as the sonne of Man.

* Θεάνθρωπος.
† μεσίτης.

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3. It followes, *who gave himself a ransome for all*, which is like that which I noted before in *Iohn*.

I might adde a fourth out of the Context: that *Paul* speakes of a *Mediator of intercession* only, for hee had before recited, that prayers should bee made for all men, and now he directs to the Mediator, in whose name these prayers must be offered, that they may be acceptable to God, and sayes plainly, there is but one Mediator, and that one is *Christ*.

Which may serve to stop the mouth of *Papists*, which think to elude all with a distinction of *Mediators of Redemption and Intercession*, and say, that *Christ* is the Mediator of Redemption, *Saints* may be of intercession: if these men did speake so warily as they might, and think so truly as they ought, yet we might say to them, as the Artificer did, that wrought finely, but spake meanely, when hee contended with another, that spake finely, and wrought meanly, * *as he spake, I will doe*: we might say of them, they speak well with their tongue, but they make a noise with their feet that drownes the good words: † *their deeds speak more then their words*: their pronunciation is good, but their action is naught: *Solecismum manu faciunt*, as he said.

But they do not speake well, and yet they mean worse: therefore I will endeavour to answer them.

1. *Populus non distinguit*, is an Axiom in Politicks: the peoples gowtie fingers, cannot handle the slender threads of these daintie distinctions, (which these subtile spinners make) so tenderly, but

* ὡς ἐλθὼν ἐποίησεν.

† τὰ ἔργα ἐκφωνεῖ μᾶλλον τοὺς λόγους.

but they will be in great danger of breaking: and so while these supplanting Jesuites are counterfeiting *Iacobs smooth voice* (that I may alter the storie a little) the poore peoples hands are rough and horrid with superstition, as *Esaus* were: and it were hard to say which are in the better case: *The people draw in iniquitie with cart-ropes of vanitie*, (as the foolish *Trojans* did the fatall Horse into their Citie) and so go down to the pit directly: The Jesuites spin a fine thread out of their brain (as the Spiders do, out of their bellie) and upon that they thinke to climb to Heaven as wisely: Or like two Buckets at a Well, the people are like to that which goes down in a rope directly, the Jesuite as the other, seems to be comming up (not upon that thick rope, for he sees the other go down in it) but he thinks to winch himselfe up upon a silly thread.

I think the people in the better case, for though they go down in the rope, yet they go emptie, and the rope (as it were) moderates the violence of the fall, so that they are not like to sinck so deep: but the Jesuite comming up full upon his slender thread (suppose hee should wind himselfe a little way, by his Mathematicall Magicks) the thread cannot choose but breake, and then hee cannot choose but fall into the bottome of hell: and good reason, as he hath better known **the depths of Satan*, so he should better feele † *the depths of hell*: as he hath made the depths of Satan, so he should measure the depths of hell. The Summe of this answer is, the thread of this distinction is too slight

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* τὰ βάθη τοῦ Σατανᾶ † τὰ βάθη τοῦ ᾅδου.

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to beare such a weight: and beside, *Populus non distinguit, while they distinguish, the people perish.*

2. *Principes non distinguunt*, is true in Politicks, though it be no Axiom. It is but an hard bargaine for a King to exchang a Crown for a craftie distinction. The poore King of the *Indians*, when he heard that the Pope had given away his Kingdome to the King of *Spaine*, asked what the Pope was, that gave away that which was none of his owne: but let him claime the right of dispossessing Princes, when he pleases, and disposing Scepters, where he pleases: let him publish his pictures and represent *Turks* Turbants, and Imperiall and royall Crowns with Dukes Coronets hanging downe like labels from his loftie Miter, as hee hath done: let him pronounce them Maniches, holding two *Principia*, that hold any power equall to his Soveraigntie: let him enjoy all, perhaps at his donation, who said of Kingdomes, *all these are mine, which I will give thee, if thou wilt fall down and worship*: though it be much, yet let him take all, because he is the *Vicar of Christ*: now me thinks he hath so large a parish, and so rich tithes, he might at least have remembred that he was but *Christs* Vicar: why then doth he wound the honour of *Christ*, and (as it were) cleave his Sacred in twaine, and thinke to bring this [illegible], and think to heale it with these figg-leaves? why doth he rend the seamelesse coate of *Christ*, and then make up the matter with a sleeveleſſe distinction of Intercession and Redemption?

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The Whore of *Rome* hath learn'd of that Harlot that was judged before *Salomon*, to say *Dividatur*; but *Christ* will not part with his honour so: he likes no such halving: he will have all or none: *Divide* and *Regna*, is a Machiavilian rule, and true: give the Saints halfe, and (it is no great difference) let them take all as well. The summe of this answer is: When they rob *Christ* of his honour, he cannot take such a distinction for satisfaction, *Principes non distinguunt*.

3. *Scriptura non distinguit.* This proud distinction stands strouting, like the Angell in the *Revelation, with one foot upon the Land, and the other upon the Sea*: so this hath one part that hath ground in Scripture, namely, that *Christ alone is the Mediator* of Redemption; but the other part, that *Saints may be Mediators of Intercession*, floates upon their restlesse brain, as it were upon the Sea: so that if it have any weight in it, it must needs sinke with his own weight. Again, the Scripture tels us, that the *Saints have long white robes*: but these robes are given them, they are intire the gift of *Christ*: the wool is *Christs*, who is the Lamb slain before the beginning of the world: the dye is *Christs*, they are *washed white in the blood of the Lamb*: the work is *Christs*, as they shewed the garments that *Lydia* wrought with her owne hands, so these are wrought with *Christs* own hands: and they are sent to us, as *David* sent his servants to *Hanun*, *Embassadors of peace and comfort*: and therefore it is barbarous and brutish inhumanitie, to cut these coats of *Christ* short,

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wherewith our nakednesse is covered: and it is divellish impietie, to take that which remains and make *broad Phylacteries*, and *large fringes* with it for the Saints; and so to make *proud Pharisees*, which were indeed *penitent Publicans*. Briefly, the Scripture joyns both together, *Redemption and Intercession*, to make *Christ a perfect Saviour*: *Scriptura non distinguit*: and therefore what God hath joyned together, let no man separate.

4. *Pontificii non distinguunt*: *Bellarmine* himself that objects this vizard or shield of this distinction, as a sufficient bulwarke for defence of this impietie, rejects it elsewhere: not because he had forgotten what he wrote here, but because he remembred what he thought here: and therefore in his booke *De Indulgentiis*, he casts off this mask of modestie, and puts on (as he speaks) *a vizor of impudencie*: or rather, † *with a bare head*, as the Greeks speake, without all circumstances: or rather more, for he doth * *steele his forehead against blushing*, and sayes plainly, that *Saints are Mediators of Redemption also*, which overthrowes that forged distinction: *Pontificii non distinguunt*: and now you see no more *Mysterie*, but *Blasphemy* written in the *whores forehead*: so that there needs no other Confutation but to have read it.

* τόλμης προσωπον. † γυμνῇ τῇ κεφαλῇ. * τὸ ἐρυθριᾶν ἀποξῦσαι τὸ πρόσωπον.

I have beene large in this, because it is the only starting hole they have: and therfore I will name but one place more, and that briefly.

The fifth. *Eph.* 3. 12. *In whom we have accesse and boldnesse, with confidence by the faith in him: in him*

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him, that is, in Christ we have accesse, that is, to the Father. I will observe but two words here more specially: 1. *Accesse* in Greeke προσαγωγὴν (so that according to our translation, we have not so much as any accesse to God the Father, but by *Christ, who is the way and the doore*: I think the word may be rendred *Presentation*, I am sure, the thing is said elsewhere, and is true: Heaven is a royall Benefice, there is none that hath the right of presentation, but the Kings sonne: I think we may find an Embleme of it at home: the *Saints* are indeed *Citizens of the new Ierusalem, free Denizons of Heaven*, suppose them of the Parliament, yet they are but of the lower house, they are Priests, but not High Priests; they have no accesse into this *Sanctum Sanctorum*: they are incorporated into the most renowned Universitie, the Celestiall *Sion*, which I may well call the *mountaine of vision*, as the lower was called the *valley of vision*: for there they see no more by faith, but by vision, as the Schoole speakes: *In the mount will the Lord be seene*, as *Abraham* said: nay, suppose them of the house too, it is but of the *non Regent* house, *Christ* alone is the only King, the only Regent: he that hath not his *Scio*, he that is not presented by him to his Father, shall never be admitted to any degree in the Universitie of glory.

The second word that I observe is παῤῥησία or παῤῥησίαν, for there are two for failing: suppose there be *accesse*, yet without *Christ* there is no *boldnes*, no confidence: if our heart like a wise Merchant would

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would send a ship of prayer to the coast of Heaven that should returne richly laden, with the treasures of that good land, it must first command the gracious dew to distill abundantly from the windows of the eyes, for this ship must swimme thorough a Sea of salt teares: and then to omit all other tackling, it must provide a Card and a Compasse which must agree with the points, with the will of Heaven, and the Needle of it must bee touched with the Loadestone: and if it be touched with the true Loadestone, it will have a fit of shaking, a palsie of feare, it will turne and turne, and tremble and tremble, till it come to *Christ*, who will rebuke the Fever, and heale the Palsie: and then it will stand still, and stand with confidence; for *Christ* is a *Magneticall rock* whose attractive grace it is that drives it thither; and the house of faith is builded upon that rocke: let the raine fall, and the Windes rise, and the Sea rage, it stands unmovable, like to Mount *Sion* that cannot be removed: and why, because it is builded on a Rock.

The Papists then that goe without this faith in *Christ*, may come with a *shivering of feare*, but they cannot come with *boldnesse*: or, that we may be liberall to them, they may come with *impudence*, but they cannot come with *boldnesse*: for in *Christ* wee *have accesse with boldnesse*, saith the *Apostle*.

And thus farre have I exercised my selfe in the Scripture: if any say, I might have made choise of more and more pregnant places. I answer: that I thinke these pregnant enough, and I know this truth

truth impregnable, and therefore need not be very ſcrupulous. Ser. 6.

You have heard how the Papiſts *diſhonour Chriſt crucified*, by the honour that they give to Saints canonized: the Saints that have gone before us, are indeed a *cloud of glorious witneſſes*, as the *Apoſtle* ſpeakes to the *Hebrewes*, wherewith we, who are the ſonnes of promiſe, are encompaſſed in our journey: but they comming after them, have made them a *cloud of groſſe idolatry*, wherewith *Chriſt*, who is the *Sun of Righteouſneſſe*, is *eclipſed* in his glory: You have heard in particular how they commit folly with the *Virgin Mary*.

I touched that point but ſparingly: but if a man would take the paines to turne over their ſtinking Roſaries, but halfe ſo much as they do their beads in a day, he ſhould ſoone perceive that the *name of Chriſt* is out of faſhion, out of date, and *the name of the Virgin* in the freſheſt honour: the withered lawrels of Chriſt are faine to vaile the bonnet, and give place to the flouriſhing, prime, and greene garlands of the *Virgin*, as *Lucullus* did once to *Pompeyes*.

And if there be any that make ſhew *to kiſſe the Sonne*, as the Pſalmiſt ſpeaks, it is to be feared, that it is not becauſe they are afraid *leaſt he*, but *leaſt ſhe be angry*: or, according to our common ſpeech, Many kiſſe the child for the mothers ſake: they kiſſe the child, but their mouth waters at the mothers lips: they make much of the child, and dandle it in their armes, but it is but to inſinuate

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themselves into the sweet imbraces of the mother.

And yet these filthy monsters of lust (for they are no better than monsters, bewitched out of the shape of men by the powerfull charmes of the *Romish Circe*, and her golden cup of fornication) these filthy monsters do so please themselves in their filthinesse, that, as S. *Peter* speakes, *they speak evill of us, as of those that do evill, and think it strange that we do not run with them into the same excesse of riot.* Like some fond and amarous bridegroome newly wedded, that dotes, may chance, upon an homely spouse, and wonders that all his neighbours do not meet him with their mouthes full of wonder and gratulation: that they do not worship her whom he adores: because, forsooth, she is written for a *Saint* in the Calender of his heart, he thinks she should be received for a *Saint* in the Charter of their Parish: because she is the *idoll* of his fancy, he thinks she should be the *Goddesse* of their faith: he is so well acquainted with the zeale of his owne private devotion, that he cannot but admire what cold blast of stupid ignorance or envie (for he hath not the power to think it any other) hath so frozen and congeal'd their dull spirits, that his Sun doth not melt them into his mold, that they will not be reduced to his temperature.

But the truth is, as I said before, we give more unto the Virgin, than they do: they would have her *worshipfull*, we would have her *honourable*: an easie

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easie Herald would decide the controversie, which were the better title: and an *easie Divine*, which were the *Antidicomarianita*, they or we: but it is a fit of *frenzie*, not of *love*, that transporteth them: the untamed horses of distempered passion, as *Plato* cals them, have so hurried and whirled about the crazie chariot of their reason, that they have frighted them out of their little wits, and set the wheeles of judgement (upon which they should have run steadily) quite beside the socket.

And therefore we have taken such a course with them, as, you know, 1. We have cal'd upon them by a generall discourse, as faithfull friends, to reclaime them from this folly. 2. We have set the Scripture, as a grave over-seer, to frowne upon them, and chide them into their wits againe: this hath done little good yet; and therefore we must now try the last remedy: if they will not learne of the word at *Ierusalem*, we must send them to schoole to *Bethlehem*, (a place appointed for men in their case) and there set Reason, like a severe master, to dispie them every day, and whip their wandring wits from place to place, (as they do vagabonds) till they returne to the place from whence they came, and regaine the seat of their Nativity, together with the Scepter of their Regencie.

FINIS.